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THE

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—BIBLE SCHOOLS, AND CONVENTIONS.

BY THE EDITOR-IN-CHIEF.

When that great commentator, Ewald, holding up a Greek New Testament, declared to his theological students, that that one little book had in it more than all the wisdom of the ages—he put in one sentence the sublime secret of its hold on the mind, as well as the heart, of intelligent believers. But more than this, it explains the fact that exactly in proportion to the actual prominence of the Bible in our faith and life, will holy living and holy serving most truly develop.

The unique position of the Word of God lies in this, that it claims to be, and justifies the claim to be, the One Book which God has given to man as a revelation of His will. Claiming plenary inspiration, and complete adaptation to man's wants, it is at once, as James teaches, the perfect *mirror* of character; as David teaches, the perfect *medicine* for the soul; as Paul teaches, the perfect *mold* of holy manhood (Rom. vi, 17. Greek); and, as all inspired writers agree, the *miracle-worker* which transforms the heart and life.

We must remember, moreover, that there is a reason, and a very special one, for giving to this authoritative Word of God a present exaltation in our daily life of study, which had been in previous centuries impossible. How few of us appreciate the difference between ancient and modern times, in the facilities for individual Bible reading and searching. Contrast the remote days of Ezra—when copies of the sacred books were so rare that all the multitude could hope to do would be to *hear* passages read and expounded, and when such privileges brought overwhelming joy. (Ezra viii.) Or think of Luther's day, only three and a half centuries since, when the Bible was found only in convents and public sanctuaries, and even there was chained to a pillar as a rare and costly treasure.

Finely, indeed, does Ruskin remind us in his lecture, "Sesame—Of

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

King's Treasuries"—how books introduce us to the company of the wise, and great, and good, at whose doors we otherwise so often wait vainly for admittance. What shall we then say of the supreme honor and privilege of Bible study, since this is the "open sesame"—the mystic watchword which opens the door to the true King's treasuries! By this devout search into the Word of God we actually unlock the secret chambers of God, and find that "where the Word of a King is, there is power." (Eccl. viii. 4.) Here are the most marvelous wonders bursting on our astonisht eyes. The Bible is God's palace, and it has palatial apartments, indeed. There is one—the very sanctuary of the Word—where the living oracles are heard; another, where the complex mirrors reflect all our past and present, and even forecast our future history; yet others which are chambers of peace, whose windows look out on the heavenly hills, and the very atmosphere of which is rest. The Bible has its picture galleries, with portraits of holy men and women, and, above all, the very image of the Son of God; it has its museum with the unfolding mysteries of God, and the curious relics of antiquity for instruction and admonition; there is also a banquet-hall for the refreshment of all believers, where babes may find milk, and the strong man, meat and honey. And in one of these glorious rooms we may find the crown jewels, which are there in store for God's crowned kings in the day of Christ's coming.

Neglect of the Scriptures is in a sense a sin that hath no forgiveness; for it implies irreparable damage to spiritual life and forfeiture of spiritual blessing. No repentance and reformation can ever restore the years which this cankerworm of indifference to the Word of God has eaten. What an insult to the royal Author, who puts in our hand the key to His treasure chambers! What a sign of apathy and lethargy of soul, when even the carnal ambition to be wise and great, and move in the society of the wise and great, actuates us more than the aspiration to be wise and great in God's eyes, and abide in His companionship! Do Bible possessors realize that they have a chance to enjoy a university education in the school of God? That the Word of God is itself life and light, a passport to heavenly society, free to all alike, as children of the King?

Believing and perceiving, as we do, that God has been by various voices calling His people to a new life of holy living and serving, it would be natural to expect that *Bible study* would form an inseparable condition of such advance. And what is more conspicuous than the fact that during the last half century the facilities for such search into the King's treasuries have been indefinitely multiplied, so that every man and woman may now possess a first-class copy of the Word, with all the best helps, bound in the one cover, and all the material so well put together as to last with ordinary care for a lifetime.

If the facilities for Bible study have been so increast, Bible study

itself has kept pace with them, for never were there so immense a number of careful and habitual searchers into the Word of God, and new methods of study have come into prominence. We can distinctly remember when that devout and lamented Irishman, Harry Morehouse, first introduced into America, "Bible Readings." What a new and beautiful way of comparing Scripture with Scripture, when he distributed little slips of paper, each containing a text, illustrative of some great theme, like "Forgiveness," "Salvation," "Grace," "Eternal Life;" and then, calling for the reading of them in succession, with a few words interposed as explanatory, or connecting links, the subject grew before the assembled company as a building rises from cornerstone to capstone, and the climax of impression was reacht!

This and a multitude of other methods have brought the Bible itself to the front, as never before. And, tho some of these Bible readings have, of course, been travesties, evincing no thorough search, and attracting derision as examples of "grasshopper exegesis" or "kangaroo exegesis," from the monstrous leaps taken without regard to contextual difficulties, yet we thank God for the grand advance in acquaintance with His book. We thank Him for the Bible in a portable form; for the era of the Bagster and Oxford presses; for the Sunday-school lessons, and the varied expositions of them; for the Bible-schools and conventions—and scores of other means whereby the great mass of believers, rich and poor, learned and ignorant, old and young, may be henceforth without excuse if they do not know what rich mines of wealth are in the blessed Word, only waiting to be dug into and explored.

For a number of years now there have been held, especially in summer, Bible-schools, or conferences, for the study of Scripture with the best aid that man can supply. The conference at Northfield, Mass., now so famous, and linkt with that lover of Scripture, Dwight L. Moody, is perhaps the most conspicuous of all; but that smaller conference at Niagara City, Ontario, attended by about 300 believers, is perhaps second in spiritual power to no other, and is *exclusively* for biblical study and prayer. At the "Thousand Islands," "Geneva Lake," "Round Lake," "De Funiak Springs," etc., similar schools are held—indeed, the number is too large to enumerate them. Perhaps it will suffice to call attention to the one first mentioned, as an example of the spiritual movements of the half century in this direction.

We therefore put on record here, what has been substantially presented to the public in other forms;* but which is needful to the present purpose, as forming part of the divine development of spiritual life.

* "Northfield Echoes," vol. I, pages 1-13.

THE STORY OF THE NORTHFIELD CONFERENCES.

Every place has its atmosphere. Better sanitary conditions insure a delicious fragrance in place of unsavory odors, and healthful inspirations instead of malarial exhalations. In the higher realm of mind, intellectually and socially, morally and spiritually, every community has its atmosphere, and what is more needful than to improve the conditions on which depend a purer, holier influence?

Northfield, Mass., has become known as the "Home of Conventions," a New England Jerusalem, whither the tribes of the Lord go up annually, to keep solemn feasts and joyful festivals. There is literally a yearly Feast of Tabernacles—for many are compelled to dwell in tents if not in booths; and a feast of Pentecost — for hundreds get a blessing from above.

These conferences originated with Mr. Moody, who loves Northfield as his birthplace and home. His career as an evangelist has been conspicuous for quickening disciples as well as for arousing and converting sinners. As he went from place to place, he found many believers anxiously longing for a fuller salvation, a higher knowledge of God's Word, a deeper draught of the fullness of the Spirit; and it occurred to him to call together at Northfield, for a few weeks, such as yearned for closer fellowship with God, and greater power in service. Now that such convocations have a world-wide reputation and influence, we gather up some historic fragments and give them a permanent form.

The August Conference of 1897 will be the fifteenth of its kind. The first was in 1880, and the second in 1881; then, Mr. Moody's campaigns in Great Britain caused an interval of three years; but, since 1885 they have been annual.

In 1880 the call was mainly for "A CONVOCATION FOR PRAYER." It read thus:

"Feeling deeply this great need, and believing that it is in reserve for all who honestly seek it, a gathering is hereby called to meet in Northfield, Mass., from Sept. 1st to 10th inclusive, the object of which is not so much to study the Bible (tho the Scriptures will be searcht daily for instruction and promises), as for solemn self-consecration, and to plead God's promises, and to wait upon Him for a fresh anointing of power from on high.

"Not a few of God's chosen servants from our own land and from over the sea will be present to join with us in prayer and counsel.

"All ministers and laymen, and those women who are fellow-helpers and laborers together with us in the kingdom and patience of our Lord Jesus Christ — and, indeed, all Christians who are hungering for intimate fellowship with God and for power to do His work — are most cordially invited to assemble with us.

"It is also hoped that those Christians whose hearts are united with us in desire for this new enduement of power, but who can not be present in the body, will send us salutation and greeting by letter,

that there may be concert of prayer with them throughout the land during these days of waiting."

This conference in September, 1880, was attended by some three hundred persons, among whom was a delegation from Britain. East Hall, being then built, served in part to lodge visitors, but tents, garrets,— every available place — was in requisition, and the quiet village waked up to a new sensation — the dawn of a new era. The Congregational church was scarce large enough for a meeting place, and a large tent became needful. The predominant idea of that first conference was *Spiritual Power;* the doctrine of the Holy Spirit was dwelt upon, and prayer pervaded the meetings for a new effusion of power. Mr. Moody presided; and the meetings, devotional and heart-searching, left a deep and permanent impression.

The convention of 1881 occupied the whole of August. The conspicuous figure was Dr. Andrew A. Bonar, of Glasgow, whose accuracy, precision, unction, can never be forgotten. He combined deep insight into truth with characteristic quaintness of manner and a strongly markt individuality; and, besides Mr. Moody, Dr. Pentecost, A. J. Gordon, J. H. Brookes, E. P. Goodwin, Evangelists Whittle, Needham, and Hammond, and Editors R. C. Morgan and H. L. Wayland, were among the speakers. The leading feature was *Bible Study.* Every afternoon in the Congregational church one leading address, followed by briefer ones, treated in a somewhat connected presentation leading Christian doctrines. Morning and evening worship, and various side meetings of a devotional character, filled up the time. In the course of the month from eight hundred to nine hundred persons were in attendance. The school buildings, and every house that had spare rooms, was full, and a large delegation was present from across the sea.

The convention of 1885 occupied ten days in August. Perhaps the prominent figure in this gathering was J. E. K. Studd, Esq., of London, who told the story of the movement among the English university students, and of the Cambridge band who went to China, among whom were Mr. Charles T. Studd and Mr. Stanley Smith. From Northfield Mr. Studd went to visit American colleges and carry the sacred coals. Two famous temperance reformers were heard that summer, William Noble, of London, and John B. Gough. Dr. A. J. Gordon spoke with great power on "Christian Life," and Dr. L. W. Munhall, Rev. W. W. Clark, and the writer, gave aid. "Marquand" and "Stone" halls being now built, became temporary hotels, the latter supplying the main auditorium, a tent near the road serving for additional and occasional gatherings. The predominant idea of *this* convention was *Life and Service.* Great prominence was given to foreign missions, and the interest culminated in a "call" issued by the convention, and signed by representatives of each Christian denomination, summoning a *World's Conference on Missions,* which

call was one of the first steps which led to the great World's Conference of 1888, in Exeter Hall, London.

In the 1886 convocation, Rev. Marcus Rainsford, of London, was conspicuous. His unfoldings of Bible truth were remarkable, but scarcely more so than the narratives by which they were illumined, drawn from his pastoral life. Drs. Nathaniel West, W. J. Erdman, H. M. Parsons, and Mr. William E. Blackstone were heard, in addition to the neighing of the usual "war horses." Perhaps the prominent idea of this convention was *Dispensational Truth*, especially the Lord's Second Coming.

This year was markt also by a convention — the first of its sort — of college representatives of the International Y. M. C. A., held at Mount Hermon, Mass., in the school buildings, beginning July 7th, and continuing for twenty-six days. It owed its origin to a suggestion of L. D. Wishard, Esq., that these students should be called together for "*a summer school of Bible Study.*" Invitations were sent to two hundred and twenty-seven college associations, and a total of about two hundred and fifty students responded, representing ninety institutions. Mr. Moody and Major Whittle, Drs. Gordon, Brookes, West, Prof. W. G. Moorehead, Rev. W. Walton Clark, and A. T. Pierson, with Messrs. Wishard and C. K. Ober, addrest and taught the students. The first morning hours were given to "Association work;" from 10 to 12, to systematic teaching on Christian Evidences, Prophecy, Bible Analysis, etc. If any one idea was pre-eminent, it was *God's Word and Work.* Great Missionary meetings were held, at one of which ten young men, representing as many different peoples,— Siam, China, India, Persia, Armenia, Japan, Norway, Denmark, Germany, and the Indians of America,—made short addresses, and, at the close, repeated, in their various tongues, "*God is Love.*" It was like a new Pentecost, and proved the source of one of the greatest movements of our day. Some twenty-three had come to Mt. Hermon pledged to the foreign field — the number rose to a full hundred before the students disperst, and so hot did the missionary fires burn that two of their number were sent on a visiting campaign through the colleges. This was the origin of "The New Crusade," whose motto is "The Evangelization of the World in this Generation."*

Two annual conventions were henceforth to move side by side. The year 1887 saw four hundred delegates, from some eighty-two colleges, assembled at Northfield from July 3 to 12. Perhaps the conspicuous personality was the late Prof. Henry Drummond, who then first spoke in America. Beside Drs. Gordon, Pierson, etc., Profs. John A. Broadus and L. T. Townsend, Rev. Jos Cook and H. L. Hast-

* This motto was suggested by the writer, who has often been askt where he himself found it. Any one who will carefully examine Acts. xiii : 22 and 36, will find its suggestion there.

ings, and Dr. Jacob Chamberlain, of India, spoke. If any one thought ruled this convention, it was *Preparation for Service.*

The August convention of 1887, which surpast all that preceded, held up a *High Ideal of Character.* Prof. Drummond, Prof. W. H. Green, of Princeton, Dr. Josiah Strong, author of "Our Country," Francis Murphy, the temperance agitator, as well as Drs. Gordon, Pierson, Pentecost, and Clark, were among the speakers.

The students' conference of 1888 reacht again four hundred, from ninety institutions; twelve delegates were from Europe, representing Oxford and Cambridge, Edinburgh, and Utrecht. Dr. Broadus again taught, as did Dr. H. Clay Trumbull, Bishop Hendricks, Dr. Alex. MacKenzie, and Prof. W. R. Harper; Rev. Geo. W. Chamberlain, of Brazil, Messrs. Wilder and Forman and Rev. J. Hudson Taylor fanned the missionary fires.

The August convocation of the same year magnified *Spiritual Power.* More foreign missionaries than at any previous gathering were there, and J. Hudson Taylor's deeply spiritual addresses swayed the great throng.

In the convention of 1889, among the new features were the addresses of Rev. I. D. Driver, from Portland, Oregon, a vigorous, forcible, original speaker, and of Bishops M. E. Baldwin, of Huron, and Cyrus D. Foss; Robert E. Speer, John G. Woolley, the temperance orator, and Pastor Charles Spurgeon, son of the metropolitan preacher, also gave addresses. Four hundred and seventy-three students were present at the college gathering, and fully the usual attendance was observed at the later conference.

In 1890, three hundred and eighty students appeared from one hundred and twenty-one institutions. Prof. W. W. Moore, Pastor Adolph Monod, of Paris, Rev. H. G. Mowll, of London, Bishop Thoburn, of India, Rev. W. P. Prague, of China, Dr. R. S. MacArthur, of New York, and Dr. Charles Parkhurst will be remembered in connection with this gathering.

At the August conference the central thought was *Christ, Consecration, the Holy Spirit,* and again Rev. Marcus Rainsford gave grand help, and David Baron, a true prince of the house of David, opened up the Messianic prophecies, as only a converted Jew could.

In 1891 four hundred students again gathered, and Rev. John Smith, of Edinburgh, and John McNeill, the Scottish Spurgeon, were among the speakers.

In August, Rev. F. B. Meyer, of London, made as deep an impression as any man who had ever spoken there. He struck the keynote, *Holiness,* which was maintained throughout. Dr. Edward Judson, Dr. J. E. Clough, of the Telugu station in India, Dr. J. R. Hykes, of China, Dr. H. C. Mabie, and Dr. Eddy, of Syria, all spoke.

In 1892 Mr. Moody was in Britain, but Dr. A. J. Gordon proved

equal to the emergency and nobly led the August convention, at which Dr. J. T. Gracey, Dr. J. L. Nevius, Dr. Arthur Mitchell, and Dr. S. L. Baldwin spoke on missions. Mr. J. R. Mott guided the students' conference.

In 1893 Mr. Moody was again absent, during a part of the time, engaged in work in Chicago during the World's Fair, but Dr. Gordon once more took his place. Dr. Geo. E. Post, W. M. Upcraft, Dr. Lyman Jewett, and Dr. A. C. Dixon were among the speakers. This year inaugurated the *young women's* conferences — over two hundred college women being present from thirty-one educational institutions, societies, and associations. They came to study the Word of Life as the sword of the Spirit, and to confer as to practical Christian work. This year, therefore, a third conference, which bids fair to be annual, took its place beside the other two.

As we review the history of these seventeen years, a few general facts seem essential to the full annals we now record.

First, the original purpose of these conventions has been permanently controlling. *Bible study, mutual conference, devout prayer, waiting for enduement,* have been the conspicuous features; and, of late years, there has been much comparison of methods of Christian work. As the conventions have multiplied, and their influence has been enlarged, this little New England village has been taxed to its utmost to lodge and feed the gathering throngs, and in view of this large inflow of guests, addresses and Bible readings fill up the intervals between the convocations. As early as the first of May parties seeking accommodations can with difficulty obtain them, tho accommodations are at least fivefold what they were when that first assembly was convened in 1880!

This "Saints' Rest," which unites many charms of Keswick, Mildmay, and Exeter Hall, affords a rare opportunity to see, hear, and come in contact with some of the men and women of the church universal, who, like John the Baptist, are "great in the eyes of the Lord." Taking the whole list of speakers since 1880, it may be doubted whether an equally varied and illustrious grouping of ministers and evangelists, theological professors and college presidents, bishops and benefactors of humanity, foreign missionaries and home workers, has been found on any other convention platform.

Noble free-will offerings have here been made from a few hundred dollars up to three thousand, which on two occasions was given to Bishop Thoburn's work in India, and ten thousand for the evangelization work in Chicago, and toward fifty thousand for the new auditorium opened in 1894, and holding twenty-five hundred persons.

We have given the Northfield Conventions prominence merely as a type of similar gatherings. The original purpose of them has somewhat expanded, until Northfield now stands for a sort of Ecumenical Council, annually meeting to consider the truths of the word and the claims of the work of God. Perhaps its present keynote is full as much *aggressive activity for Christ,* as anything; but this is largely owing to the strong personality of Mr. Moody himself, who is a born leader in active evangelism.

What grand occasions are these Bible Conventions for stimulating all that is good in thought, in love, in life-giving aims! Harrison Gray Otis, perceiving that Daniel Webster, while speaking in Faneuil Hall, had lost the thread of his thought and broken the continuity of

his utterance, sagaciously asked him a question, which touched the very quick of his being and at once roused to their full exercise all his giant powers. In such gatherings, somehow, a new impulse is constantly furnisht, rousing to fullest exercise and exertion all the best that there is in the hearers; so that for the sake of such living impulses to new consecration and activity, such new inspiration in Bible study and incentive to prayer, many go far, and stay long, at no little cost. They feel as J. Lothrop Motley did, in college, that they can spare the "necessities of life, but not its luxuries." Here is illustrated Arthur Hallam's famous aphorism, that the "Bible is God's book because it is man's book, fitting at every turn and curve the windings of the human heart;" and many there are who at Northfield and Keswick have learned so to love this Word, that they feel toward it some such devotion as Michael Angelo did for the famous Torso of Hercules, when he not only went to the Vatican museum to sketch it from every point of view, but, when sight failed, begged to be led where through the touch of his fingers he might experience delight in contact with its symmetry.

Here believers get into touch with the men and women who move the world, and with God's Holy ones, some of them, like Burke, whom you could not meet under a porch, while waiting for a shower to pass by, without the conviction that you had met an extraordinary person.

We must not fail to note that the visits of Rev. F. B. Meyer, and notably of Prebendary H. W. Webb-Peploe, of London, and Andrew Murray, of Wellington, S. Africa, (who were at Northfield in 1895), have introduced into Northfield conferences the grand teaching of Keswick. Indeed, since their visit it has been felt that what America most needs now is an annnal gathering where the specific truths, so magnified in the English Lake district, and so blessed to thousands of believers, shall receive prayerful attention. During the visit of Messrs. Murray and Webb-Peploe, the truth already taught by Mr. Meyer was so exprest, imprest, illustrated and enforced, that impressions were made which never can be forgotten, but what is of far more consequence, believers actually did so appropriate divine promises as to enter upon a new career of victory over sin and rest life by faith. The Jordan of a new Consecration was crost, and the Land of Promise entered. "Keswick" is having its "clouds of witnesses" now in America also.

The Niagara Conference holds tenaciously to the study of the Word, and prayer, and there is felt to be a certain advantage in the restriction and limitation of its purpose. There is no encouragement given to those who have a "speech" to make or a "cause" to present, and who are sometimes the bane of spiritual gatherings.

Pastor Archibald G. Brown, lately visiting Boston, was askt to give some account of his work in London, and his narrative was thrilling. He attributed any success he had enjoyed to two things: *dependence on the Word and the Spirit of God;* on Sunday mornings he gives a Bible reading, and on Sunday evenings, a simple Gospel sermon, and yet he has baptized 6,000 believers in thirty years! No meritricious attractions of art, music, sensational oratory, or secular festivity. And Pastor Brown might have added, if his modesty had not forbidden, that through the East London Tabernacle, thus educated and edified by Bible teaching, a work has been done for London and for far off lands, that any congregation might envy.

THE MORAVIAN MISSIONS IN LABRADOR.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

Labrador is probably the most inhospitable country in which the Moravians have establisht missions. Altho the stations lie farther south, as far as parallels of latitude are concerned, than those on the neighboring coast of Greenland, or those in Alaska, the other subpolar mission provinces of the Moravian Brethren, yet peculiar climatic conditions make Labrador probably a more heroic field than either of the other two, *i. e.* as far as contests with the natural elements are involved.

Labrador was discovered by the Cabots in 1497, and was three or four years later given its name by the Portuguese. This has generally been interpreted as a sarcastic appellation, like "Greenland" for the iceclad coasts of the neighboring continent, or the "Friendly Isles" for the islands inhabited by cannibals in the South Sea,—Terra Labrador being understood to mean a "cultivatable land." However, it may also signify a "land of laborers or slaves," indicating that the Portuguese, who have always been slave-dealers, at once catalogd the aborigines as suitable for slaves. But whatever be the signification of the name, the land itself is hopelessly barren, strewn with boulders, with scarcely enough subarctic vegetation to furnish subsistence for the fur-bearing animals, which are the only source of income to the natives and traders in this icegirt land.

It is a huge unwieldy-shaped peninsula, bounded on the west and north by the Hudson Bay and Hudson Straits, and on the east and southeast by the Atlantic Ocean and the Gulf of St. Lawrence, being tackt on to the mainland along the northern boundary of the Province of Quebec. Newfoundland lies off its southeastern coast, and the inhabited eastern and southern districts of Labrador are supposed to be under the jurisdiction of Newfoundland, but practically there is no government at all, the natives and southeastern halfbreeds being a law unto themselves, except in so far as they have been, and are, controlled by the Moravian missionaries. Little is known of the interior. A few years ago some Americans penetrated to the Great Falls, and described their discoveries in the *Century Magazine*. Some remnants of Indian tribes are found there.

Our present interest lies in the narrow strip along the east coast. Here are found the Moravian mission stations, and the Moravians are the only ones carrying on missionary work in this dreary land. The southernmost of the stations lies on about the same parallel of latitude as Edinburgh in Scotland, and all are found between the 55th and 60th parallels of north latitude, but owing to the polar currents sweeping down from the Arctic Ocean along the coast, the land is rendered

entirely barren, with but a brief summer and a long, dreary, bitter cold winter, when the thermometer registers occasionally 70 degrees below zero Fahrenheit, and 30 degrees below is considered normal. The bays, which indent the coast in great numbers, are often frozen over from November until May. One wonders how even the sparse native population manages to subsist. Indeed one may say: it don't, for famines are of not infrequent occurrence, and epidemics, rendered fatal by lack of proper nourishment, often more than decimate sections of this ill-favored land.

Those not filled with the spirit of Christ can scarcely be blamed for asking, whether it is worth the heroism it has cost, and costs, to strive to evangelize this miserable people.

But the Moravian brethren held, and hold, that heaven would be incomplete, if there were not some redeemed ones there from these dreary shores of frozen Labrador. The very wretchedness of their condition appealed with irresistible power to the warmhearted Moravian pioneers, and they knew that souls saved from such wretchedness would prove a very precious part of the reward of the Lamb's sufferings. The Lamb, Who had conquered, and Whom they followed, had purchased these miserable Labrador Eskimos with His blood, and they went, and go, to bring home to the Lamb that was slain His own. That was the spirit that led to the inception of the Labrador mission.

The natives are Eskimos, and were originally even more debased than their relatives on the Greenland coast. In their heathen state they were filthy, repulsive, treacherous, cruel, and murderous. They subsisted almost exclusively by fishing and hunting; the latter eventually forming a basis for trade.

In the course of time there has grown up a mixt population of whites and halfbreeds in the southeastern districts. The fisheries are quite valuable, and in the summer months are frequented by fishermen from the Canadian provinces in large numbers.

As stated, the land was discovered in 1497, but being so desolate little interest was taken in it. In 1669 the Hudson Bay Company took possession of it under the sweeping charter granted by Charles II., and it continued under their exclusive jurisdiction until 1863. They used these rights purely for the purposes of trade, establishing a few forts and trading posts, and doing nothing whatsoever for the natives, whom they considered scarcely better than a superior kind of animal, valuable merely as a catcher of other animals, whose fur had a commercial value. Altho the members of the Hudson Bay Company were nominally Christians, they did nothing for the evangelization of the Eskimos, and, in fact, utterly refused to allow the Moravians to make any mission settlements in the neighborhood of their trading posts.

But the Lord was preparing His messengers to bring tidings of sal-

vation to even this remote corner of the earth. The "apostolic succession" is often transmitted through devious channels. The mate of a Dutch ship, John Christian Erhardt, came in contact on one of his voyages in 1741 with Frederick Martin, the Moravian missionary among the negro slaves in the West Indies. The Gospel message for the slaves was sufficient for the conversion of the Dutch sailor, and Martin transmitted the apostolic spirit to Erhardt. Subsequent voyages brought him to the Moravian mission stations among the Eskimos in Greenland. Far from having his apostolic zeal quencht by witnessing their trials, and by seeing the utter repulsiveness of those stolid northern people, he writes, that there has been engendered in him "an amazing affection" for those debased Eskimos, and he prays, that the Savior may choose him to be His messenger to these people.

About this time Matthew Stach, the Greenland pioneer, returned to Europe with Lawrence Drachart, and they seconded Erhardt's appeal, and urged Zinzendorf to authorize a mission to the Labrador Eskimos. Finally, in 1752, some members of the London Moravian congregation fitted out a ship and sent Erhardt at the head of a body of missionaries. On July 31, 1752, he landed four missionaries at a place called by them "Nisbet's Harbor," while he went farther north along the coast. But the Labrador mission, like so many others, had to be begun in blood. Erhardt landed with an additional party of five, and, as was afterwards learned, all were foully murdered by the Eskimos. The ship hastened back to the other party, and the skipper begged them to come home with him, as he did not have enough hands to navigate the vessel.

This disastrous outcome did not deter the Brethren from making further attempts, altho they were compelled to allow some time to elapse, in order that they might be able to adopt better tactics. Jens Haven went to Greenland in 1758, and spent six years there, thoroughly mastering the Eskimo language, and acquainting himself with their habits and customs, and adopting, as far as possible, their manner of life and dress. Then, in 1764, thus equipt he went to Labrador as an Eskimo coming to Eskimos, and thus succeeded in gaining a friendly reception. He returned in 1765 with Drachart, but difficulties with the Hudson Bay Company and other reasons prevented the establishment of a mission station at that time.

The Brethren were not to be defeated, however, in their purpose. One must admire the courage and determination of these pioneers. All they wanted to do, was to be allowed the privilege of bringing the Gospel to a debased people at the risk of their lives, and at best under conditions which robbed life of all earthly comforts. Yet they met with constant opposition from the nominally Christian authorities at home. With indomitable energy they overcame all obstacles in England. Men labor thus to gain wealth or selfish ends; these did it in

order to gain the privilege of laying down their lives, if needs be, in Christ's service.

In 1741 Bishop Spangenberg had organized, in London, "the Society for the Furtherance of the Gospel." This society now took hold of this mission. They determined to secure a grant of a hundred thousand acres along the coast of Labrador, so as to be absolutely secure from the interference of the Hudson Bay Company or others, and to endeavor to support the mission by trade. But for a long time they could not get the needed concessions. Here, again, a strange chain of providential circumstances helpt to overcome the opposition. A marauding party of Eskimos was captured in the neighborhood of one of the southern forts in Labrador, and some of the captives sent to England. One of these, a boy, Karpik, was sent to the Moravian school at Fulneck, where he became a Christian, and was baptized. Thus the first fruits of the Labrador mission, paradoxically enough, were gained in England. Unfortunately he died the next year, 1768. The mother of the boy, Mikak, was another one of the captives, and she remembered a prayer which Haven and Drachart had succeeded in teaching her during their brief sojourn in Labrador in 1765. She came in contact with a number of persons of rank, and excited their compassionate interest, so that, just as the negro Anthony at the court of Christian VI., of Denmark, became one of the causes of the inception of the first Moravian mission to the negro slaves in the Danish West Indies, the Eskimo, Mikak, among the curious nobility of England helpt to overcome the opposition to the Labrador mission. More than that; she was sent back to her home, and, resplendent in European finery, given her by the Princess of Wales, made a deep impression upon the natives, and tho herself unconverted as yet, prepared them to give the missionaries a favorable reception.

On May 3, 1769, the desired concessions were secured from the Privy Council. The following year Haven and Drachart made another exploratory tour, and then in 1771, at the head of a little missionary party, they left England for the actual establishment of the mission. After a tedious voyage of three months, beset with many perils incident to navigating in chartless waters, anchor was finally cast off the coast of Labrador on August 9th, 1771, and the first mission settlement begun, receiving the name of "Nain."

All the materials for the home of the missionaries had to be brought on the ship from Europe, which is likewise true of all the subsequent stations founded. Altho the land was granted the mission by the Crown, yet it was purchased in all due form from the natives, and a solemn treaty of eternal peace made.

While the mission was thus establisht, and friendly relations with the natives instituted, the work was only begun, and the real object seemed almost impossible of attainment. Many privations had to be

endured. Communication with Europe could be had only once a year, when the mission ship arrived, and in the meantime the missionaries were cut off from all supplies and help of every kind. It was likewise exceedingly difficult to exert any permanent influence upon the natives, for when winter came they scattered in all directions to carry on their hunting, so that all good that seemed to have been done was obliterated before they came back again. Journeying after the natives was fraught with great peril, as it had to be done in small open boats in summer, and with dog-sleds in winter. Two missionaries lost their lives on such a tour, and marvelous escapes without number have ever markt the long history of this perilous and heroic mission. The ice that bound the hearts of these uncouth people of the North seemed to be harder than that which encrusted the rugged shores of their isolated land. The latter, after all, yielded to the summer's sun, but the former, summer and winter, refused to be melted by the warmth of even a Savior's love, presented with untiring zeal by devoted and self-sacrificing missionaries, whose own hearts glowed with the constraining love of Christ.

But finally the change came. On February 17, 1776, after nearly five years of unrequited labor, the first convert was baptized, and he was a notable one, the great "Angekok," or sorcerer, medicine man, Kingminguse, who, at his own request, received the name of Peter. Not so very long after this, the aforementioned Mikak and her husband, Tuglavina, likewise submitted to Christ. He had been a notorious Angekok, guilty of the most revolting crimes, and had even made an attack upon the missionaries themselves. Thus a slight beginning was made.

Early in the history of the mission it became evident that, owing to the scattered state of the natives, it would be necessary to have several stations. The influence of the Hudson Bay Company confined the missionaries, however, to a narrow strip along the eastern coast. Overcoming many obstacles, a second station was founded 150 miles north of Nain, on an island near the coast, called Okak, 1776. In 1782 a third station was founded 150 miles south of Nain, which the Brethren called Hopedale. Various difficulties prevented the founding of further stations until 1830, when Hebron was started 100 miles north of Okak. In 1865 Zoar was begun between Nain and Hopedale, and in 1871 the sixth station, Ramah, 50 miles north of Hebron, in order to reach, if possible, the remaining heathen. In 1894 Zoar had to be given up, owing to sad difficulties with some insubordinate natives, but the natives in the neighborhood will be reacht from Nain and Hopedale. In place of Zoar a new mission was founded in 1896, 50 miles south of Hopedale, called Makkovik, the purpose of which is to reach especially the halfbreeds and settlers, who have been without any spiritual care other than the missionaries could give them in fleet-

ing visits made at great peril in the winter time. Thus the extreme distance between the southernmost and northernmost stations is about 500 miles. It is hoped that a seventh station, still farther north, may soon be founded, and thus the few remaining heathen be gathered in.

Up to the beginning of this century the work was exceedingly discouraging, but in 1804 a blessed awakening began. It commenced at Hopedale, was carried by some eager converts to Okak, and thence up and down the coast. Since then the work has progrest with many ups and downs, but none the less slowly and steadily forward, until now, with the exception of a few heathen in the extreme north, the country may be said to be practically evangelized.

If space could be given to it, many acts of heroism could be recorded. Such victories are not gained at a slight cost. The devotion of the missionaries has been especially tried in times of famine and pestilence, which, in spite of improved conditions, still occur ever and anon. Only two winters ago more than half the population of Nain was swept away in a terrible epidemic, which sad time was crowded with pathetic and heroic incidents.

In spite of the fact that Labrador is attacht by land to the Canadian province of Quebec, the intervening iceclad highlands have thus far proved an impassable barrier, and the only communication with the outside world has been by means of the mission ship from London. Latterly Dr. Grenfell of "the Mission to Deep Sea Fishermen" has visited Labrador in summer, and the ubiquitous tourist has actually succeeded in getting there too.

But during all these 126 years the work has been carried on solely by the mission ships of the "Society for the Furtherance of the Gospel." The expenses of the missions have heen borne largely by trade carried on by this society, but this has not been an unalloyed blessing. The society in this period has owned nine vessels, four of which have borne the name of *Harmony*, and it is now striving to raise funds for a fifth *Harmony*. In all these 126 years of navigation in those treacherous and dangerous arctic waters not a single shipwreck or serious accident has happened to the mission ship. During the last voyage it was struck by an iceberg towering high above the masts of the vessel, but again escaped destruction. This is certainly a most remarkable record, which may reverently be ascribed to the overruling providence of God.

There is something very pathetic in the thought of that little band of patient missionaries on that bleak coast waiting with longing hearts for the advent of the *Harmony*. It can only remain a few days at each station, and then for a whole year they are shut out from all communication with their kindred. Each time it returns, it carries with it some precious children whom parents have had to give up to be educated, and whom they may perhaps never see again.

Separated by 100 miles or more from the nearest station by country that can only be traverst with considerable danger, the missionaries stand very much alone. Nor can much enthusiasm be aroused by numbers, for the natives are but few.

Unsere Reis durch Schnee und Eis
Geht auch um *eine* Seel allein—
Our journey through snow and ice
For but *one* soul as the prize,—

they sing in one of their hymns, and it is an apt characterization of their labors. But that is the highest test of devotion to Christ, to remain loyal and zealous when there is no outward spur to enthusiasm. Yet in spite of the depressing character of this field of labor, there has never been a lack of laborers, and in spite of all obstacles, the work has been so successful that, as said before, the east coast of Labrador may be lookt upon as almost completely evangelized.

In this rapid survey we have not been able to say anything about the labors of translating the Scriptures into this terribly gutteral language, which the missionaries themselves had to first reduce to a written form.

It is hoped that this narrative may reenforce the now well-known truth, that there is no people so degraded, so dull and stupid, that the Gospel can not reach and redeem them, and that there is no country so dreary, no land so desolate, no people so repulsive, that devoted followers of Christ will not go to.

May this story of the Labrador mission be an encouragement and an inspiration in some measure, at least, both to those who are being sent into heathen lands, and to those who are sending them.

Altho Labrador is practically evangelized, there is yet much genuine mission work to be done in gaining individnal souls and, as the Labrador trade is no longer profitable, and as the emergency caused by the need of a new ship, and the founding of a new station is very great, there is at this present time an urgent need of funds.

There are at present thirteen married couples, and two single brethren holding their lonely watch scattered along 500 miles of the bleak Labrador shore, and they have in their charge 1,359 souls.

MISSIONARIES' TRIALS.—I.

The Tragic Death of the Interpreter.

BY REV. EGERTON R. YOUNG, TORONTO, CANADA.

Many and varied are the hardships and difficulties that have to be bravely met by the missionaries of the different churches, who for Christ's sake, and the love of souls, leave the comforts and blessings of home, and go to far-off lands to preach the glorious gospel of the Son

of God. Among the difficulties that have to be faced at the very beginning of their career, is the strange and often barbarous language of the people to whom they go to preach the Gospel. Apply themselves as they will to the mastery of this new language, sometimes long years must elapse ere they can fluently preach in it to the people. The result is that the missionary is entirely dependent upon his interpreter for the correctness with which his message is given to the people. Some of these interpreters have been called "interrupters," and some of them are indeed very trying to the missionaries. Others are just the reverse. I can call up some in my own experience, who were not only gifted in the knowledge of the different languages, but were men of such spiritual power that there often seemed a most blest influence to attend their words, as they received them from me in English, and then, with such marvellous power, preacht them to the people in their own tongue.

A gifted godly interpreter, full of zeal for souls and anxious to make the words of the missionary the power of God unto the salvation of the people, was indeed a blessing and a benediction. Of such an one am I to write. His Christian name was Joseph Hasselton. What his long Indian name was has escaped my memory, but he cared not to be called by it after he became a Christian. And so as Joseph Hasselton he was ever after known. He was born and lived to young manhood in paganism. He believed in a good spirit and in a bad spirit, and was early taught that while the good spirit loved us, yet he was so taken up with his own affairs, as to care but little for us, but the bad or malignant spirit was ever on the lookout for some excuse to do us harm. Hence it was necessary to propitiate him by sacrifice, and so the worship of his people had really degenerated into a kind of devil worship. This brought them no comfort or peace of mind, and so they were miserable as they literally sat in "the shadow of death."

When Joseph Hasselton was nearly grown to manhood, his village was visited by a missionary with a Bible. What he had to say to them filled them with astonishment and surprise. To hear that the good spirit did really love them, was indeed news to them. And when told that this love was so real and tangible, that it had showed itself in his giving his only Son to die for all nations, white, black, and red, seemed at first to them absolutely incredible.

However, under the faithful and repeated preaching and teaching of this devoted missionary, Joseph Hasselton gladly accepted this good news as true, and boldly renounced his paganism, and became an earnest, devoted Christian. None of his family followed his good example. While his mother did not try to discourage him in the course he had taken, some of the other members of the family were very angry with him for leaving, as they said, "the ways of his fathers, as tho he was better than they."

At length, their treatment became so harsh, that Joseph decided to leave the village and go elsewhere. So for some years as he traveled to different places, and met Indians speaking different languages, partly out of curiosity, he began to try and master their language, and found that he could acquire a new language very easily. This is a gift that some persons possess in a remarkable degree, and Joseph Hasselton was one thus gifted. Little did he imagine as he wandered about from tribe to tribe, mastering the various languages, until he could speak ten of them fluently, that he was being providentially fitted for the career that was before him. In addition to mastering Indian languages, he associated as much as he could with English-speaking people, principally the white servants of the great Hudson Bay fur trading company. Thus, before long, he was able to talk English as well as the rest of them.

Not long after this, a devoted, courageous missionary, the Rev. James Evans, came into that country, and began some most successful missionary work. He found that in order to attain to the highest success, he must be on the go most of the time. In summer he traveled on the great lakes and rivers, principally in a birch canoe, manned by two very skillful Indians. Often they had to sleep out on the rocks, or in the forests in the drenching rains, or chilling blasts. Sometimes wild beasts assailed them, and they were "in perils oft," from these as well as from savage men. They carried their guns and lived on what they could shoot as they hurried along. This meant sometimes abundance, and sometimes nothing.

In winter, they harnest up their sagacious dogs, and with them attacht in fours to their sleds, they pusht on through the country for some thousands of miles each winter. They had many hardships. The cold for weeks and months together was sometimes terrible. They found no friendly home open to receive them, when night overtook them, but out there in the bitter cold in the "forests primeval," they had to dig a hole in the snow, gather some dry wood, make a fire, cook their supper of fat meat, then after prayers they rolled themselves up in blankets and fur robes, and there in that wintry open place, they slept, or tried to sleep, with the temperature sometimes fifty or sixty below zero.

On these journeys Mr. Evans had as his companions Joseph Hasselton, and generally another godly Indian, by the name of Henry Budd. They visited many places, that up to their coming had never seen a missionary, or heard the story of God's great love in the gift of His Son. In all the services, Joseph Hasselton was of very great service to the missionary. Not only did he accurately and zealously translate the words of Mr. Evans, but also did he, because of the intense love he had for the unsaved, frequently hold services on his own account, and abiding good often resulted. Thus he traveled for years

with Mr. Evans, the peerless missionary, and some of the most successful missions of to-day are those that were begun by them long years ago.

Very sudden and tragic was the end of the career of this most successful and godly interpreter. Mr. Evans, with Joseph Hasselton as his interpreter, had already establisht a successful mission away north in the regions of the Athabasca and McKenzie River country. For all his Indian converts he had translated portions of the Word of God, and printed them in very interesting syllabic characters, which he had himself invented for the purpose.

Hearing that some priests who would refuse to allow the people to read the Word of God in their own language, were trying to get into his distant mission, Mr. Evans resolved, if possible, to anticipate their coming to the injury of his Indian converts, by taking another route than that selected by the priests, and, if possible, being there on the ground when they should arrive. So with Joseph Hasselton and another godly Indian, whose name was Oig, Mr. Evans started on his long perilous journey, which would occupy them for many weeks. They traveled in a light canoe, that could be easily carried around many portages in that wild rough country. They could not take much food, but they had their guns and ammunition, and so lived on what they could shoot as they rapidly journeyed on. Sometimes they shot a wild goose or duck. These were very good. At other times the best they could kill were the muskrats in the marshy places, these did not taste so well. Thus their bill of fare varied from bear's meat to beaver's tails. But they were well and strong, and so in good spirits they hurried along with high anticipation of being a great blessing to the young converts at the distant mission fields.

Very early one morning while paddling along with the current in a great northern river, Joseph Hasselton, who was in the front of the canoe, said: "I see some ducks in the reeds near the shore. Hand me the gun." This was good news, as ducks were better than what they had been eating lately, and so it was resolved to try and shoot some of them. At the time Joseph askt for it, the gun was in the stern of the canoe, and the man sitting there as he pickt it up to pass it forward to Joseph, foolishly pulled back the trigger. Mr. Evans, who was sitting in the middle of the canoe while anxiously watching the ducks, reacht back his hand and received the gun from Oig to hand it on to Joseph. Not knowing that the gun was cocked, he brought it forward with the muzzle pointing to the front. In doing this, the trigger unfortunately struck against the cross-bar of the canoe, called a thaft, and went off. The heavy charge of shot entered into the head of the good man sitting in the front. He was just able to turn and look into the eyes of the agonized missionary, and then fell over dead. The two survivors were wild with grief. It was an awful acci-

dent. The loneliness of their surroundings made it so much worse. Here they were a couple of hundreds of miles from the nearest settlement. There were none to whom they could tell of their dreadful sorrow. None were within long days' journeying who could sympathize with them. It was indeed a terrible ordeal through which they had to pass. In such a boat as a frail birch canoe, it was an utter impossibility to think of taking the body back to the distant mission-field, and so there, when their first great paroxism of sorrow was over, they made a grave in the wilderness, and reverently they laid him away. No use now in going on, and so they returned to their homes.

When the sad news circulated through the village, great, indeed, was the sorrow. It seemed as if every family had sustained a personal loss. The place was indeed a Bochim, for the weepers were everywhere. Not only was their mourning for the loss of the devoted interpreter who was so universally loved, but there was consternation in the hearts of all when it became known what the missionary had resolved to do. He seemed crusht and broken with his great sorrow, and bitterly chided himself for what he called his great carelessnes and stupidity in handling that gun.

After mourning over this sad event for some days, he resolved to go and give himself up to the avengers of blood in the tribe to which Joseph Hasselton belonged. As we have stated, they were yet a wild pagan tribe, and "life for life" was still their motto. They lived far away, and it was a difficult route to their land. In spite of all the pleadings and protestations, Mr. Evans resolved to go and put himself into their hands to do with him as they thought best. Arranging his affairs at the mission, and bidding farewell to his broken-hearted family, he started on his lonely journey, knowing not what would befall him.

When after many hardships he reacht the distant village, he inquired for the wigwam of the relations of Joseph Hasselton. Being directed he walked into it, and sitting down on the ground he told them that his heart was broken, and then he candidly gave them all the circumstances of the sad accident that had resulted in the loss of their relative. Strong, angry words were uttered, and weapons drawn, but Mr. Evans was utterly careless of what might happen. So deprest was he, that he felt he would not make the slightest effort to save his life, and so there he sat on the ground in that wigwam while the fierce controversy raged round him. The hot-headed brothers who once persecuted Joseph for becoming a Christian, now seemed, as the avengers of blood, very zealous to kill the man who had accidently shot him. The heated discussion was abruptly ended by the aged mother, who, while deeply moved by the news of the death of her son, had been watching the missionary and had observed the deep sorrow of his heart. Springing up from where she had been sitting on the ground,

she went over to the broken-hearted man, and putting her hands on his shoulders she said: "He shall not die. There was no evil in his heart, he loved my son. He shall live and shall be my son in the place of the one who is not among the living."

This settled the matter, and so with all their Indian ceremonial, he was taken into the family in Joseph's place. An Indian name was given to Mr. Evans, and with them he tarried some days. Then kissing him they sent him back to his family and his work. As long as he lived, he was as far as possible all that Joseph had been to them. Everything that he could afford was sent to the aged parents, and thus they were kept comfortably by the tangible evidences of the love of their adopted son.

Mr. Evans never fully recovered from the terrible shock he received at this tragic death. Still he toiled on and was in labors if possible more abundant. Nevertheless the great sorrow of his life was with him, and one night not very long after, while sitting in his chair talking to a friend, the messenger came, and "he was not, for God had taken him." And once again the devoted missionary and his faithful interpreter were united.

THE TRANSFORMATION OF UGANDA.—II.

BY REV. T. A. GURNEY, M. A., LL.B., LONDON, ENGLAND.

Matters in Uganda came to a climax in May, 1886, when Mwanga himself attackt a Christian boy in his court with his spear, and sent him forth to execution, following this up with orders that all Christians should be killed. Many hid till the storm past by, but some openly avowed their faith. Munyaga Robato, the man who recovered Hannington's Bible, was seized in his house, but told his murderers that he would offer no resistance, and was flung into the flames after terrible mutilation. Alexandro went boldly to the Court and confest himself a Christian. Nua, the blacksmith, pleaded with his gaolers to accept Christ, and begged the life of cattlestealers imprisoned with him, because they were not ready to die. Kidza prayed for his master, the fierce executioner Mujasi. Some were thrust into the stocks. Thirty-two were burnt at one time. Even the executioners owned to Mwanga that the Christians did not die like other men. Yet boys and women, as well as men, came still for baptism, and were received into the ark of Christ's Church in the deep shadows of the night.

Gradually the storm past away. But it left its permanant impress behind. Mwanga had fought Christianity with all his might by his torturers and he had failed. Henceforth its complete victory

over Uganda was a mere question of time. The Infant Church came forth from the ordeal stronger than ever, tho its strength was not yet to appear. The whole Christian world had been thrilled with the story of the martyrdoms, and not only England, but even remote mission fields, such as Tinnevelly, sent their offerings of help. But a season of apparent weakness was yet to follow. For a year Mackay was left alone, sometimes, brave man as he was, "shedding tears like a child." Meanwhile Mwanga went from bad to worse. Heathenism was not to die without one more supreme struggle directed both against Christians and Moslems for the mastery. The worship of Lubare, the heathen deity of the Lake, with its holocausts of human sacrifices, was to be restored. And with a view to this the power both of the Cross and the Crescent must be finally crusht. The actual plot consisted in the announcement that Mwanga had determined to destroy the worship of Lubare by attacking a certain island in the Lake which belonged to its priests, and a summons was issued for all the Christian and Moslem chiefs to embark with him in canoes for this purpose. It reminds one of Jehu's subtle attempt to destroy the prophets of Baal. Upon landing on the island the canoes were to be withdrawn, and the chiefs and their followers left to starve. But the plot was discovered; the chiefs already enraged by Mwanga's growing exactions refused to embark, and Mwanga was dethroned. A compact was formed between Christians and Moslems, and Kiwewa, his brother, was placed on the throne. Thus perisht the last serious attempt of heathenism to destroy Christianity in Uganda.

The compact was not kept, and before long it became apparent that Kiwewa was really in the hands of the Arabs, and the Christians were driven by the Moslems into exile. Even before Mwanga's expulsion Mackay had retired to the south of the Lake in the hope that this step would allay prejudice, and Gordon and Walker had taken up the work in Unganda. Another noble life, that of Bishop Parker, Hannington's successor, was laid down at Usambiro through fever. The mission premises in Mengo, the capital, were destroyed, and the missionaries huddled forth almost without clothing, and, with near peril of shipwreck, they joined Mackay. The Christians retired to a country west of Uganda. For a time it seemed as tho the mission were blotted out. Where idolatry had failed, the False Prophet seemed to have triumpht. For many months scarcely a word was heard of the mission which had once thrilled the world with its heroism. And when the message of its victory came, it burst upon the Church in the most startling way, and came from the lips of the very man who had by his challenge led to its foundation.

The expedition of Stanley in search of Emin Pasha had reacht in the autumn of 1889 the shores of the Albert Edward Nyanza Lake, and Stanley was in some doubt as to their future course seaward. To

the north lay Uganda, with its half a million spears and 2,000 guns. Every preparation was, therefore, made for difficulties, and all were on the alert. Just at this critical juncture, there suddenly appeared in camp a band of men in cotton dresses, spotlessly white, as well clothed as any of the tidiest natives of Zanzibar, intelligent, diplomatic, and sober, who announced to Stanley that they were the Christians of Uganda, and that they had come to ask him to restore, with their help, Mwanga, who had become a Christian. Stanley himself, has left on record the surprise and pleasure with which he heard, after listening to the details of the revolution, that the persecuted Christian Church had become in 12 years from its commencement a political power so strong as to be able to depose the most powerful King in Africa, and to hold together against all possible combinations. But this was not all which he learned. He noticed that when they returned to their huts, they had little books which they drew out of the long folds of their dress, and lay on the ground reading. These were the Gospels and Prayer Books, which Mackay and Ashe had printed for them. As he listened in camp to the stories of the martyrdom from the lips of the converts, Zachariah and Samuel, it recalled to his mind the days of Caligula and Nero, and the Christians of early Rome. Thus the world first learnt of the triumph of Christ in Uganda.

It was not long before Mwanga was restored, mainly by the instrumentality of the Roman Catholics, with whom he had been in exile. But battle after battle was fought, before Kalema, the brother of Kiwega, who had succeeded him, after murdering all his relations, was driven forth. In this struggle many perisht, who had been arch enemies of the faith before. Eventually, Mwanga succeeded, and the missionaries returned with him. But not Alexander Mackay. Just once the veil is lifted, as Stanley's expedition comes to Usambiro, and we see, with Mounteney Jephson at parting, "that lonely figure standing on the brow of the hill, waving farewell to us." Soon after, stricken with fever at Usambiro, he is called away to his high reward, after 12 years of unbroken service in the cause of Christ, and of Africa, not living to see the success, so soon to crown his work. In the "Westminister Abbey of Central Africa, the quiet God's acre at Usambiro, his body lies side by side with that of Parker and others."

A new danger arose to confront the mission just when all these difficulties seemed overpast. This was the disturbing effect of the coming, and of the threatened withdrawal of European influence. Krapf had written long years before as the result of his experience, "Expect nothing, or very little, from political changes in Africa." The mission was about to prove the literal truth of these words. Whilst these events were happening in Uganda in 1888 and in 1889, intense excitement was prevailing in Europe over the partition of

Africa. The Imperial British East African Company had been founded in 1888, and already Germany was trying her best to steal a march upon England in the possession of the Nyanza highlands. Dr. Peters at the head of a German expedition, had actually marcht into Uganda, and concluded a treaty with Mwanga, tho Uganda was regarded as in the British sphere. The Anglo-German agreement prevented a serious breach by the partition of the two spheres. During these disputes Captain Lugard marcht with a small force into the country, as the representative of the British company, in December, 1890. About the same time the first bishop, who had actually reacht Uganda, arrived. In spite of the troubled times which were just over, Bishop Tucker saw wonderful tokens of God's blessing upon the work. On his first Sunday in Mengo, he preacht in a church built by the natives themselves of huge logs of timber, covered with grass, holding 4,000 people, to a crowded congregation. But the Company who were now the one safeguard for the peace and progress of the country, were in difficulties, and were doubtful as to holding on, and the British Government declined to take any responsibility. On Captain Lugard's return from a six months' tour over the neighboring provinces at Christmastide, he found the astounding news from home, that the Company contemplated an immediate withdrawal from Uganda. He traces in his notes, made at the time, the immediate consequences of such a step, stating among them the complete annihilation of the Protestant mission, and the swooping down of the Mohammedans afterward upon the Roman Catholics. "It is folly," he writes, "to talk about a temporary retirement, and resuming the good work I have done here. Well, if it is indeed to be done, there is a cruel wrong to be done! Hundreds, nay thousands, of lives may be sacrificed, and the blood must lie at someone's door. I have my orders. Not mine to reason why; not mine to make reply; some one has blundered." Captain Williams, who was with him, was equally amazed, and decided, rather than give up, to spend his private fortune, "every penny he had in the world, sooner than consent to break faith by leaving the country after our pledges of protection." A few days after, in January, 1892, a second letter followed, announcing that money had been privately subscribed, to continue the Company in Uganda for another year. The history of the Company's rule, by Macdermott, makes no mention of the way in which that money was forthcoming, in answer to special prayer. At the annual Gleaners' meeting, in Exeter Hall, on November 1st, 1891, it was announced that, if £40,000 ($200,000), the cost of maintaining the Company representatives in Uganda for a year, could be raised, the order for withdrawal would be repealed. Members of the Company and friends would raise £20,000, if Church missionary supporters could raise £20,000 more. After solemn words from Bishop Tucker, who was in England at the time, and prayer,

people were invited to send up promises. A promise of £500 was soon followed by £5,000, and these by a variety of other gifts. One wrote, "My four freehold plots of ground shall be given for Christ;" another promist a gold watch; another a bag of rupees, then a second £500, and other sums which made up the total to £8,000, which was swollen to double that amount in the next few days. From that moment Uganda was saved. Not, however, till after Lugard's return, and Sir Gerald Portal's mission, did the British Government proclaim, in April, 1894, a protectorate over Uganda. From that time Mwanga, has ceast to be monarch except in name.

In order to realize adequately that progress, we must carry our minds back to that first scene in the days of Krapf, and view it in all its aspects. Africa unknown, untraversed, uncared for then. Africa to-day the central point in the policy of European nations. Uganda not even heard of, and, when first seen, reeking in bloodshed, ruled by Arab slavers, oppresst with perpetual warfare. Uganda now, under England's protectorate, slavery abolisht by the request of a great majority of the chiefs, the Pax Britannica establisht, the roadway for 800 miles from the coast to the Lake completed, the railway which is to unite it with Mombasa and the outer world actually begun. Then as we pass on, the first glimpse to English Christians of mission possibilities in Stanley's challenge, the little band of eight, two only of whom really reacht their destination, the heroic endurance of Mackay, a living martyrdom, and of Hannington in the martyrdom of death, the loss of missionary after missionary, the great persecution with its witness to the power of Christ. To-day, the mission which has past through those very reverses to its golden harvest time, the king himself a reader, the great chiefs its warm supporters and actual evangelists, the faith which could not then find room in Uganda to live, now spread abroad as a missionary faith into all the surrounding provinces, and the great church in the capital the mother of many churches. No Christian writings for Uganda when Mackay arrived. Now the Gospel not only in Swahili, but the whole Bible in the tongue of Uganda after many previous versions. Immoralities publicly allowed in the court itself and the great national assemblies scenes of cruelty and vice then. Law, order, dignity, and decorum conspicuous to-day. Women past from hand to hand then like chattels in payment of debts and fines; womanhood so respected now that even English ladies can live and work in the country safely amongst their Waganda sisters. The sometime murderer of Hannington now the sorrow stricken king, joining with his nation in the great thronged church of the capital to do honor to his bones on their arrival. Then a little later the church in exile, the mission a failure, the missionaries themselves withdrawn. The church to-day organized in church councils, possessing its ordained ministry, thrusting forth its own

missions into surrounding heathenism. We begin to wonder whether, like Rip Van Winkle, we have been in some magic sleep. Or compare it even with the picture five years ago! Europeans wrangling over Uganda, the Company about to leave, the nation itself torn with the bitterest civil strife, the whole work so carefully planned for years in danger of being wreckt by a foolish mistake. To-day order, security, peace, unity under accomplisht British rule. And those who have helpt towards this grand consummation, most of them utterly unconscious at the time, towards what result their efforts were carrying them. It is wonderful, passing wonderful, for it is the very finger of God Himself.

But the figures just to hand from Bishop Tucker, are perhaps the most wonderful of all. They tell in carefully prepared tables of 57,300 readers, scattered over 16 provinces; of 321 churches, with a church accommodation of 19,751; of a church attendance of 25,300 on Sundays, and of 6,300 on week days; of 192 teachers sent forth with commendatory letters, and recognized as qualified Church Council Teachers, and of 533 teachers recognized and approved either by their own local church council, or by the central council. There are 22,972 "Mateka" readers, who are being prepared in the elementary teaching of the creed, the Lord's Prayer, and the Ten Commandments, and 20,586 "Gospel Readers," being actually prepared for Christian baptism, 35,743 New Testaments and Gospel portions have been purchased. The number of baptized Christians already reaches 6,905, and 2,591 Catechumens are being prepared, whilst 2,500 of these join in the Lord's Supper. What would Krapf, what would even Alexander Mackay say to these figures? The "Great African Fortress" has been taken, at the cost, as Krapf foretold, of many lives. The chain of light will soon girdle the zone of Africa from her eastern to her western shore.

PERSIAN MOHAMMEDANS AND MOHAMMEDANISM.—II.

BY ROBERT E. SPEER.

What the morals of the ancient Persians were, we do not know. As Sir John Malcolm justly observed, "The historians of that nation never write of common men; and it is, perhaps, unfair to judge of the mass by what we find recorded of their kings and heroes. If we should, the sentence would not be favorable. . . . If their example was generally followed, the morals of the Persians can not have been much better than their government and laws." (Malcolm's "History of Persia," London ed., 1829, vol. I, p. 554.) The traditional view is

that "the Persian was keen-witted and ingenious, generous, warm-hearted, hospitable, and courageous. He was bold and dashing in war; sparkling, vivacious, and quick to repartee in social life. . . . He was self-indulgent and luxurious, but chary of debt. The early Persians were remarkable for truthfulness, lying being abhorred as the special characteristic of the evil spirit." (Barnes' "General History," p. 97.) At the time of the Moslem conquest, the Persians were scarcely "courageous, bold, and dashing in war," tho self-indulgence and luxury were conspicuous. Al Kindi quotes as referring to the delicacies of the Persians, the words of Khaled, the Arabian general, after the battle of Walaja in 633, "By the Lord! even if there were no Faith to fight for, it were worth our while to fight for these." (Muir's "Caliphate," London, ed., 1892, pp. 52 f.) The common people were then, as now, probably weary bigots and subjects, drearily content with that which they must of necessity endure. In any event, what single objectionable trait of the old Persians has Mohammedanism eradicated? It is sometimes claimed for Islam that it abolisht intemperance and the use of wine. This is indeed the doctrine of the Koran. "They will ask thee concerning wine and lots: Answer, in both there is great sin and also some things of use unto men; but their sinfulness is greater than their use." (Sura ii, 216.) "O true believers, surely wine, and lots, and images, and diving arrows are an abomination of the work of Satan; therefore avoid them that ye may prosper." (Sura v. 92.) And yet some Moslems do not understand that the Koran forbids wine. They read sura, xvi, 69, "and among fruits ye have the palm and the vine, from which ye get wine and healthful nutriment," and understand with our "moderate drinkers," that only excess is forbidden. Islam, however, has undoubtedly discouraged the use of wine. It is doubtful, however, whether it can long continue to do so. Drunkenness has become a not uncommon vice, with its accompanying physical results on wives and sisters. There are wine shops here in Hamadan, patronized openly by Moslems. Drunkards stumble along the streets. The official class largely uses wine. At a dinner given recently in Teheran by a prominent Persian, a toast in honor of some member of the royal family was drunk by every Persian in wine. Our Moslem driver, as we left Teheran, had two whisky bottles from which he took unconcealed and frequent drinks. "Civilization," it must be admitted, has set the fashion for the "higher classes," while members of the Gregorian Church are the wine-sellers here. Let us accept our shame. Let Islam confess its failures. It has been unable to wait for the heaven which Mohammed described, "A picture of the Paradise which is promist to the God-fearing! Therein are rivers of water which corrupt not; and rivers of milk whose taste changeth not; and rivers of wine delicious to those who quaff it." (Sura xlvii, 16.)

One virtue which the ancient Persians are reputed to have possest the modern Persians notably lack. They are notorious liars. Falsehood has sunk deep into the national character as one of its most prominent features. In high life and low, in relations with officials and in common intercourse on the highway, the Persian seems as ready to lie as to tell the truth, some say more ready. "The word of an Englishman," "the word of a Christian," are expressions used among Moslems as guarantees of reliability not to be found in "the word of a Mussulman." Whether the Persians of to-day are greater liars than the Persians of the seventh century can not be said, but Shiah Mohammedanism has not discouraged the vice or given the people that robust love of truth which is a fruit of Christianity. The deceit and hypocrisy of the mollahs are sufficient nowadays to school the whole people into a contempt for absolute truthfulness, from which it will take generations to rescue them, when Islam withdraws before the Cross.

Islam is not contending at all against the spread of the opium habit. While not responsible for it—the native doctors probably have to bear that responsibility—it wages no such war on it as the Christian Church wages on intemperance and opium. The habit has spread like wild-fire, and medical missionaries, who see the inside of Persian life, declare that the habit is as common as it is in China. This curse and the lust authorized by the Koran, are visibly eating out the life of Persia. Her manhood is rotting away. The mollahs raise no voice of protest.

In the absence of home-life and in the midst of a general weakening of morals, the place of the child in Persia may be imagined. There are families where there is mutual love, no doubt, and where the child is loved, and, after a fashion, trained, but these are rare. The child, as a rule, grows up as it can, and then is tost into life equipt only to hasten the decadence, not the progress of the nation. The frequency of divorce, the animal conception of marriage depreciates the value of the tie between parent and child. One of the mission schools for girls is made up largely of children of whom their parents wish to be rid, or whose mothers, having married again, are charged by their new husbands to dispose of the encumbrances of the previous marriage. In Saree, at the *chappar khaneh*, or post house, we saw a poor blind boy, shivering in the winter wind, in a mere rag of a shirt as his only garment, kicked about like a dog, and turned out into the village streets to beg, because as the fruit of a previous marriage he had no real place in the windowless den, into which his mother had married as a refuge from her last divorce. There will be mother-love wherever there are mothers, but Shiah Mohammedanism does nothing to save it from extinction.

With a moral result so unsatisfactory, it is scarcely worth while

to ask what the technical religious fruits of Shiah Mohammedanism have been. It would be unjust not to observe, however, what sort of a priesthood it has developt. The mollahs are Mohammedanism in Persia. They are both its fruit and its root. In his seventeen years' wide experience in Persia, Dr. Holmes, of Hamadan, thinks he has met one mollah who was sincere, tho a very ignorant man. There are doubtless not a few others, but the ecclesiastical class of Shiahism can not be surpast for fanaticism, bigotry, hypocrisy, and ignorance of the world and history by the priests of any other non-savage faith. Curzon maintains that Conolly was well within the mark when he wrote of the mollahs of one of Shiahism's most holy shrines, "the greater number of these are rogues, who only take thought how to make the most of the pilgrims that visit the shrine. From the high priest to the seller of bread, all have the same end; and, not content with the stranger's money, those in office about the saint appropriate to themselves the very dues for keeping his temple in order." (Curzon's "Persia," vol. I, p. 163.)

Islam, as a religion, apart from its ethics, has proved in Persia to be what it has elsewhere shown itself, a religion of doctrine and form, and not of life. It does not provide for fellowship with God. He spoke by Mohammed, and does still. The Koran is the last sound of His voice human ears have heard. Of a living God speaking to the soul and dwelling there as the light of our light and the life of our life, it does not dream. He, the Eternal One, sits on His throne and watches His mighty, fatalistic machinery roll out the unchangeably predestined result. He speaks not. According to the real life of Islam, neither does He hear. The deaf and dumb God drives the engines of fate. "Inshallah," "Kismet," "What am I." The Koran that has branded woman as an animal, has resulted in doing the same with man. The inadequacy of Islam's conception of fellowship and of God is shown with sufficient clearness in the Koran's prescriptions regarding prayer. "Observe prayer at sunset, till the first darkening of the night, and the daybreak reading; truly the daybreak reading hath its witnesses: and watch unto it in a portion of the night: this shall be an excess in the service" (*i. e.*, a work of supererogation). (Sura xvii., 81, 82.) "Observe prayer at each morning, at the close of the day, and at the approach of night—verily good deeds drive away evil deeds." (Sura xi., 116.) "Recite the portions of the Book which have been revealed to thee and discharge the duty of prayer: verily prayer restraineth from the filthy and blameworthy." (Sura xxix., 44.) "Think within thine own self on God, with lowliness and with fear, and without loud-spoken words, at even and at morn." (Sura lxxxvii., 204.) "Turn then (in prayer) thy face towards the Sacred Mosque (of Mecca), and wherever ye be, turn your faces in that direction." "Seek help through patience and prayer: verily God is with the patient."

(Sura ii., 138, 148.) "O ye true believers, come not to prayer when drunken, but wait till you can understand what ye utter." (Sura iv., 46.) "When ye have ended the prayer (during war or battle), make mention of God, standing, and sitting, and reclining on your sides; and as soon as you are secure, observe prayer: verily, to the faithful, prayer is a prescribed duty, and for stated hours." (Sura iv., 104.) "O believers! when ye address yourselves to prayer, then wash your faces, and your hands up to the elbow, and wipe your heads and your feet to the ankles." (Sura cxiv., 8.) Perhaps half of the Mussulmans of Persia respond to the Muezzin's call, but to these and the other half who are unable to pray or be desirous, religion is a matter not of life, fellowship, and progress in God, but of assent to a dead man's message, delivered twelve centuries ago, of compliance with a few ritualized forms, and of a kind of cheerful and dependent assent to the drearily irresistible decrees of the Divine Fate, "the Compassionate, the Merciful."

The picture must not be left wholly unrelieved, however. Islam taught, and would teach now, if men could hear, a mighty truth. As Carlyle says: "Islam means that we must submit to God, that our whole strength lies in resigned submission to Him, whatsoever He do to us. . . . It has ever been held the highest wisdom for a man not only to submit to necessity—necessity will make him submit—but to know and believe well that the stern thing which necessity had ordered, was the wisest, the best, the thing wanted there; to cease his frantic pretension of scooping this great God's world in his small fraction of a brain; to know that it had verily, tho deep beyond his soundings, a just law, that the soul of it was good; that his part in it was to conform to the law of the whole, and in devout silence follow that; not questioning it, obeying it as unquestionable." (Carlyle's "Heroes and Hero Worship," chap. ii.) This is part of the truth about our relation to God, but it is truth, truth, however, which the Shiah mollahs, not knowing God, can not teach, and the Shiah Mussulman, the vast majority of whom are unable to read, can not learn from the Koran himself. Persian Moslems have learned just enough of the truth to make them prompt to lay the responsibility of their own shortcomings and transgressions on God. "It was fate," they say. The name of God is constantly on their lips. "Allah" is one of the most frequently spoken words in Persia, the "Allah" of the great machine. This conception of God, limited by their range, has bred a sort of contentment under the hard and oppressive conditions of their life. "It is God's will. It could not be otherwise." And so they endure what we, who believe that nothing is God's will that is not right and true, would reform or overthrow. This contentment, which a light disposition colors with humor and even cheerfulness, covers up much of what is darkest in

the people's life, and deceives the hurried glance. Under it, however, is the cancer of a dead religion and a rotten national life. I have been writing, of course, of the Persians, and not of the Turks in Persia, who are a virile people, tho much of what I have written would apply to them, nor of the Gregorians and Nestorians, who have had a large measure of the truth.

The Koran, also, can not be condemned in a breath. There is very much in it that is objectionable, horrible, but it can be, also, a really helpful book to the Christian. Much of Thomas à Kempis is anticipated here, and amid its constant call to war is heard the quiet call to the soul to rest itself in God; but the Shiah Mussulman does not know the Koran. He can not read it, and his mollahs do not lead him by its call into that life of quietness and confidence, wherein is strength. They stop, as he must, with a fatalistic, contented endurance of what is, as the divine will, to be accepted, never to have its divine credentials scrutinized.

It is fortunate for both church and state that this is the Persian attitude of mind. Otherwise the lifetime of their corruptions and abuses would be short, but of the decadence of the state there is no place to treat. In its system of village government and administration, a vital question in these Oriental lands, which are made up not of cities or of farm-houses, but of villages, in its civil service, in its conduct of general internal affairs, in its moral atmosphere, the Kingdom of Persia is moving with rapid steps the way of the suicide. I do not think I have talked fifteen minutes with any Persian who has not himself introduced this subject, and hoped for the absorption of his country by Russia or England, or its division between them. Of all the past glory of the nation almost nothing is left—barring a few piles of stone ruins—save two great wrecks, a wreckt government and a wreckt people.

Shiah Mohammedanism is not responsible for all this. Other agencies have been at work. The process of decay had set in before on the plain of Nehavend, just over the lofty peaks of Elweand, under whose snow-covered glory I write. Nowan overthrew Firuzon, and subjected Persia to the dominance of Islam. But a religion is to be judged not only by its ability to foster life, where life exists, but also by its ability to arrest decay. A faith must lift the fallen. It must also prevent the upright from falling. And this Islam has not done. Its Arabian followers dominated Persia. They also doomed it, for, instead of being able to arrest decay in a civilized or semi-civilized people, Islam itself contains the seeds of decay. Rodwell states the case mildly, as each passing year shows, when he says, "There are elements in it on which mighty nations, and conquering—though not, perhaps, durable—empires can be built up: for it must be admitted that no Moslem state appears to have had in it the progressive life

which Christianity, in addition to its diviner gifts, has imparted to the western nations. "(Rodwell's 'Koran," preface, p. xxiii.) Why it should be so, Hobart unhesitatingly points out. "An evil code of ethics, enjoined by the national faith, and accepted, by its appeal to a divine origin, as the final and irrevocable standard of morality, presents an insuperable barrier to the regeneration and progress of a nation." (Hobart "Islam and Its Founder," p. 229.) All intelligent Persians acknowledge the downward movement.

The late Shah veneered the land with a few civilized garnishments, the telegraph, the post, a few roads, but most of the importations with which he sought to adorn the inevitable decadence of his country, have themselves shared in the general movement. A Persian general in Irak-Ajemi exprest it, when he said that things had been bad, that they were very bad now, and that they would grow worse and worse. It has been so ever. It will ever be so. Islam has lifted savages. It has slain, like a savage, all civilization.

In the great work which will open upon the coming wreck of the Persian and Ottoman empires, the Nestorians, and Armenians, and Jews, among whom the missionary work now finds its field are to play an important part. However far the Oriental Christian Churches may have wandered from the truth, their superior honesty, and truthfulness, and better morals have commanded in Persia, at least, some measure of respect from the Moslems. Undoubtedly they do treat these "Christians" with contempt, and look down often on their ancient churches "with compassion and disdain," and Sir William Muir's opinion is as discerning and judicious as usual, when he declares, "In establishing an Eastern Propaganda, for which the path is now being thrown so marvelously open, it would be a fatal mistake to attempt the work hand in hand with the unreformed churches. The contempt of centuries would attach to it. The attempt, so far as it concerns its influence on the Moslem world, is doomed to failure." (Muir's "Sweet First Fruits," London ed., preface, xvii.) Only the clean, strong spirit of evangelical Christianity can do the work that is to be done, but this spirit ever increasing numbers of the members of the old churches are receiving from the missionaries from the West, and as they receive it, they are becoming the best and at present the only tolerated evangelists to the Moslems. Yet, in our just judgment upon the Oriental churches for their great sloth, for their treason to the pure faith, for their responsibility in part for the rise and spread of Islam, we need charitably to remember the pressure to which these churches have been subjected, and against which they have boldly maintained for twelve centuries the name of Christian. For these centuries the so-called Code of Omar has defined the attitude of the dominant faith toward the members of Christian communities: "The dress of both sexes and their slaves must be distinguished by stripes of yellow; for-

bidden to appear on horseback, if they rode on mule or ass, the stirrups and knobs of the saddle must be of wood ; their graves level with the ground, and the mark of the devil on the lintel of their doors ; the children prohibited from being taught by Moslems masters, and the race, however able or well qualified, proscribed from aspiring to any office of emolument or trust ; besides the existing churches, spared at the conquest, no new buildings to be erected for the purposes of worship ; free entry into all the holy places allowed at pleasure to any Moslem ; no cross to remain outside, nor any church-bell rung." (Muir's "Caliphate," p. 147.) These disabilities were a gradual growth, and their asperity has been somewhat softened, as some of them destroyed themselves, but the bitter, tyrannical, exclusive spirit of them has ever been the spirit of Islam toward the Oriental Christians. Weak and corrupt these churches are, as needy almost of the pure Gospel as the surrounding Mussulmans, but that they have maintained their existence under Sunnite and Shiah, and almost every form of oppression, demands our admiration and respect.

How far distant is the day when the free evangelization of the Shiah Mohammedans may begin, no one can tell. There are many who believe that a British and Russian protectorate or a British and Russian division of the country can not be far distant. The finances and the internal administration of the country alike, are in a condition ominously foreboding some necessary change. Meanwhile there was under Nasr-ed-din, and there is under Muzafer-ed-din a degree of religious toleration, which would be wholly surprising and illogical, if it were not, as has been shown, that the Persian state is not the Moslem church. The late Shah maintained, from the beginning of his reign, a struggle with the mollahs, in which his aim was to strengthen the state at the expense of the ecclesiastics. This struggle, together with his visits to Europe, and his natural disposition, inclined him toward a measure of toleration denied to the missionaries in Turkey. What Freeman says is true, that "no Mohammedan ruler has really put his subjects of other religions on the same footing as his Mohammedan subjects. He must treat them as the inferiors of his Mohammedan subjects, as men whose religion is tolerated, and no more." (Freeman's "The Turks in Europe," p. 25.) The Shah has made no pretensions to granting religious liberty and equality, but he has tolerated and even commended the missionary work, and has not barred the way of Moslems desiring to hear the Gospel. The principles and prejudices of the Shiah, moreover, make him less kindly disposed to unbelievers, Christians and Jews, than the Sunnite, but tho often threatened and made to fear, the missionaries have dwelt in peace, and number among their friends both mollahs and sayids of a religion, whose Bible enjoins, "Fight thou against them (Jews and

Christians) . . . until they pay tribute by right of subjection and they be reduced low." (Surah ix. 30.) And so in a place made by God's hands they wait, and back of them the church waits, until "the day dawn and the shadows flee away," and Shiah Mohammedanism may be brought face to face with the conquering Christ.

A GLIMPSE OF ICELAND.

BY MISS M. E. ADAMS.

Iceland is not a very attractive name to those who love a warmer clime and has doubtless been thought of by many merely as a land of snow and ice. Yet there are few by-ways of travel which offer more novel attractions than this northern isle. The country is unique and picturesque, the atmosphere is wondrously clear, the inhabitants are hospitable and interesting, and are said to have a higher average culture than any other European nation. Beside this there is always a certain charm about places removed from the beaten track of travel and which thus have escaped contamination from the hosts of tourists which infest most of European summer resorts.

Iceland has an area of some 40,000 square miles, about four-fifths the size of the State of New York, or one-half that of Great Britain. Not much more than two-fifths of the island is really habitable, for "the interior is mainly a barren plateau, studded with ice-clad mountains and volcanoes." Much of the surface is covered with masses of twisted lava, one lava-bed being over 1,000 square miles in extent. Iceland has no roads to speak of, and boasts of but two bridges; traveling is, therefore, in many places very difficult, the grandeur of the scenery, however, well repays a traveler, for the country offers a more varied landscape than any other of its size. The geysers, snow-capped volcanoes, waterfalls, and fjords, for which the country is noted, offer especial attractions at certain seasons of the year.

The population numbers some 70,000 people, for the most part the descendants of Norse colonists. In 874, Ingolf, "the father of the Icelandic community," first landed on the island at the part which now bears his name, Ingolfshöldi. Sixty years later 50,000 Norsemen made their home in Iceland. The first Althing or Parliament met at Thingvellir, in 928, where it continued to meet in the open air for over 900 years. Here new laws were proclaimed and here paganism was given up for Christianity in the year 1000; here in 1874, at the millenial celebration of the first settlement, Christian IX, the present king of Denmark, and the people proclaimed the charter by which they are now governed.

The Icelanders mainly inhabit the coastlands, and gain their living

by breeding sheep and ponies, and by fishing. Their ponies are invaluable for traveling, and one soon learns to trust these faithful little beasts implicitly, whether riding over mountains or hillocks, through bogs or through rivers, on lava-beds or across a desert. They never lose their footing and seem never to become fatigued. Wool and eider-down, feathers, ponies, sheep, fish and oil are exported to some extent.

The summer months are, of course, the busy season. Then there are brilliant *nights* of sunshine, the sunset tints only disappearing as the morning glow announces another day. Then work is performed early and late; milking the cows and mangling clothes at midnight is no unusual thing. If the hay crop is scanty, and more grass is needed for winter use, men, women and children go with their ponies many miles to the bogs, where the coarse grass is cut and carried home. This kind of haying necessitates standing in spongy ground or water nearly knee-deep day after day. Even the fishermen go up in the country to hire out for the harvesting, and are paid by the week with butter, skins, wool, etc.

The dwellings, except those in the towns, are made of lava and turf. The long passage from which the rooms are entered, is generally dark and dismal. The family, as a rule, sleep in a loft, around the sides of which the beds are placed. The kitchens are only lighted by a small door, a hole in the center of the turf roof letting out the peat-smoke. Stones built in a square in the center of the earthen floor form the fire-place, where the simple cooking is done. One guest room, usually built of wood brought from foreign shores, light and cheerful, is a modern adjunct to many farms and, for a small compensation, travelers are welcome to use this for eating and sleeping. The honest, virtuous, and hospitable people will do all in their power to make travelers comfortable. In almost every farmhouse some books are found, sometimes in several languages.

The first Bible was printed in Iceland in 1584, and quaint old illustrated books of Psalms or the Testaments are often discovered in unexpected places. One may come across Ben Hur, in English, with perhaps fifteen or twenty other books in Danish, French, and Icelandic, in a little out-of-the-way farmhouse.

The people have always maintained a high standard of education, and during the eleventh century many Icelanders went to the universities of Europe to study. On their return they establisht schools, which were well attended and to-day, Reykjavik, the capital, boasts of a fine library of 30,000 volumes, and has a noted Latin School for boys, which has another library of about 7,000 volumes. Sanskrit, Hebrew, and Greek are also taught there, as well as modern languages. There is a theological and a medical school, but law students still have to go to Copenhagen to study. The women do not fare as well, and Iceland's greatest need is a good high-school for its women. Efforts

are being made to raise money to establish a girls' school at Reykjavik, where tuition will be free. Very few beside the daughters of officials, who can afford to go to Copenhagen, study anything more than the simplest elementary branches, and yet it would be difficult to find a country where the people are more eager to learn, or where education is more highly esteemed. The women are industrious and intelligent, but rather stolid-looking. Many of the young girls have beautiful complexions and bright faces, and it is asserted that such a thing as immorality is unknown among them. The Icelanders can teach us all lessons in contentment and love of home.

The people are religious, and by their manner of living and their Christian love for their neighbors, they show the sincerity of their religious faith. Owing to the difficulty in attending the churches a greater part of the year, the congregations are often small. Every member of a congregation has to come for miles on horseback through a country without roads, sometimes being obliged to return home because unable to ford swollen rivers. Only those who have been in Iceland can understand what such a ride to church means; and only the sturdy Icelandic ponies and the hardy people could make it possible. Another cause for the small congregations is, that part of the summer everything is sacrificed to the short hay and harvesting season. If seven persons assemble together, divine service is held. Owing to the distances traveled early service is unknown, the usual hour being twelve o'clock. After service the clergyman furnishes refreshments for all of his congregation, the expense coming entirely from his own private purse. As their salary is very meager, a man feeling rich on two hundred dollars a year, this expenditure means true self-sacrifice, even when a pastor is called upon only to feed a few of his congregation each week. Besides his salary, the pastor has a farm and a certain amount of stock given him, whereby he can contribute to his own support. There is one Bishop on the island, and between one and two hundred priests. The Roman Catholic religion was entirely abolisht at the time of the Reformation, but the means of communication with other Protestant countries being difficult, changes were made very slowly, so that even now, tho all belong to the Lutheran Church, Roman Catholic vestments are still used as in the days of papal power. The sacrament is administered but twice a year, in spring and autumn. It is a very solemn service, for which much preparation is made. Children are always confirmed on Whit-Sunday or Trinity, and on the following Sunday communion is observed. The children are usually confirmed between the ages of fourteen and sixteen, after having been examined by their pastors in the autumn, when all the children of the parish are visited yearly. The law forbids the confirmation of children until they can read the church service and the authorized books of sermons. These sermons are always

REYKJARIK, THE CAPITAL OF ICELAND.

BRUÁRA, ICELAND.

read at home at twelve o'clock on any Sunday when the family can not attend church. Candidates for confirmation must also memorize the catechism and the contents of a small book called "The Essence of the Bible." During Lent children go once a week to the clergyman to prepare for confirmation, and on the day on which the sacrament is administered the girls wear, for the first time, the full Icelandic costume. On Communion Sunday all the women appear in this old costume of the days of the Vikings.

In this country there is no immorality, little intemperance, no unbelief, no slums, no criminals, no beggars, no alms-houses, and no suffering, starving poor. While none are rich, few are so poor as not to be glad to help a needy neighbor. There is a poor-tax, which is used to support orphans or old people who have been left without means of support, and who are boarded out on some farm. There is now an exception to this thrifty state of affairs. The earthquakes have recently devastated many homes, ruined many farms, and the homeless, suffering people need more help than the Icelanders are able to give them. The appeals in the public press have met with no practical results, neither food, clothing, or money having been donated.

THE SCANDINAVIAN MISSION AMONG THE SANTHALS.

BY REV. J. VAHL, USLEV, DENMARK.

At the large missionary conference at Allahabad, in 1872, Mr. Skressrud gave an account of the Indian home mission to the Santhals, which was listened to with deep interest. This mission has gained many friends in Scandinavia, where committees have been started to support it. It was begun 1867 by Mr. Boerresen (a Dane), and Mr. Skrefsrud (a Norwegian), who were sent out in 1863 and 1864, by the Gossner Missionary Society, but soon left its service. In company with an English Baptist missionary, (who soon left them), they began a mission among the Santhals, not supported by any missionary committee, but only deriving a little support from the Baptist Missionary Society. For the most part they leaned on the Lord, and next to Him on what Mr. Boerresen could beg from friends in India. Thus they were virtually wholly independent of any society. As the Baptist Society withdrew its support, and as the Word was extending more and more, this source of income was found to be insufficient, and when Mr. Boerresen visited Scandinavia (1876–77 and afterwards), committees were formed in Denmark, Norway and Sweden, as well as in England and Scotland, and in 1895 among the Norwegians in the United States. These committees support the work, but have no

official connection with another, and have nothing to do with the management of the mission, that resting only in the hands of Mr. Boerresen and Skrefsrud.

The mission works in the south-eastern part of Santhalistan, (north-west of Calcutta), that part being given over to them, while other societies work in other parts; the Indian home mission being the most flourishing of them all.

It was from the beginning the intention of the originators of the mission, to lean as much as possible on the natives. But the Santhals, having been cruelly treated by the rapacious Hindus, and having been misgoverned by the Englishmen, met their advances with great suspicion, until by and by they saw that the missionaries were their best friend; now for many years Mr. Boerresen has only been called Father, and Mrs. Boerresen Mother. It not being the aim of the missionaries to civilize the natives by denationalizing them, they tried to get a deep knowledge of their religion, their language, their customs, and to graft the new civilization into the national customs and ideas. Therefore, they tried to show the natives how their best religious ideas were also found in an ennobled and truer form in Christianity. They endeavored to make all Christians interested in the conversion of the people, to have many of their native coworkers either unsupported, or supported by the people themselves, and to let them live as Santhals, not to Europeanize them. And in this respect they have succeeded. The beggar system is unknown in Santhalistan; the old and weak are supported, when it is necessary, but by the congregation, and not by the missionaries. And when there has been famine, and support has been necessary, it has been given, but not as alms, but as payment for work, and such has been undertaken on a large scale, either on the roads, or digging tanks, etc. The mission also wishes to make more use of natives than of Europeans. It has only six European missionaries, but four native pastors, thirty-two native deaconesses, nine native training schoolmasters, 137 traveling elders, 15 village elders, eight male and female teachers, and they do not care to have many more European missionaries, but to develop the native element.

The mission is evangelistic, not educational. Schools there are, but they are not kept as a means to win the adults over, nor to promote secular education, but principally to educate the children of Christians. At the head station, Ebenezer, there are two large institutions, one for boys (157), one for girls (about 200). The especially last, the head of which is Mrs. Boerresen, has succeeded very much, and is one of the best institutions of this kind, which is to be found anywhere. A large number of the girls are truly converted, and they are educated to be Christian wives and mothers.

The deaconesses and the traveling elders are ever on the move,

each in his district, trying to evangelize the heathen, and to fortify the Christians. Mr. Boerresen, altho being now seventy, is always traveling in the whole mission, inspecting the whole, and trying to help everywhere. Mr. Skresfrud lives in Ebenezer, and, being an able linguist, is creating a Santhal literature, and making text-books for the government in the different Kolarian languages. The other missionaries and pastors have their own stations. Once every month the different elders are gathered together at Ebenezer, where they give reports of their work, and where all matters about the mission are discust and decided on by the missionaries.

In 1881, the mission sent out an off-shoot to Assam. Santhalistan, not being very fertile, many of the Santhals emigrated as coolies, and were thereby lost to the mission, and also in the most cases to Christianity. Therefore, the missionaries got from the government a tract of Assam, to be colonized by the Santhals, and in 1881 the first emigrated. Now the colony has 1968 inhabitants (1312 Santhals), distributed in several villages. Some few years ago the colony bought a neighboring teagarden, to prevent the corruption of the natives coming therefrom. The whole was until very lately governed by an excellent Norwegian compounder, the botanist Mr. Bahr, married to the daughter of Mr. Boerresen, who last summer died from malaria. Spiritually the whole is presided over by a native pastor. The colony has eight schools. In the whole mission there are 9,721 Christians, nearly all communicants. The mission belongs to the Lutheran church.

THE WORSHIP OF THE EARTH IN CHINA.*

BY REV. HENRY BLODGET, D. D., PEKING, CHINA.

On the twenty-first of June each year, in accordance with the statutes of the empire, the Emperor of China goes early in the morning, attended by princes and magistrates of the highest grade, and with a large retinue of soldiers and servants, to offer sacrifices and worship on the Altar to Earth.

This worship of earth at the summer solstice, and of heaven at the winter solstice, has been handed down from the earliest periods of Chinese history. If in any respect it differs from the worship of the earliest emperors of China, the difference is in matters of detail and outward form, not in the inner significance of the worship. The literati of China would with one voice affirm that the state worship at the present day of Heaven, Earth, the Sun, the Moon, the Stars, Wind,

* Reprinted from the *Chinese Recorder*.

Rain, Clouds, Thunder, Mountains, Rivers and Seas, differs in no essential respect from the worship of the earliest emperors, Yao and Shun.

The Altar to Earth is on the north side of the Manchu city, within half a mile from the city wall, while the Altar to Heaven is on the south side of the same city, at a distance somewhat greater from the wall. Why is the Altar to Earth on the north side of the city? Because the earth belongs to the dark, or *Yin* principle, while the Altar to Heaven is on the south side of the city, because the south belongs to the light, or *Yang* principle, this dual principle pervading Chinese philosophy, religion and literature. It is "Father Heaven, Mother Earth," the dual deity worshipt at weddings by every married couple.

The outer wall of the enclosure of the Altar to Earth is not far from two miles in circumference, and the altar itself, with the buildings near it, are all of proportional magnificence. They are second only to the Altar to Heaven and the corresponding buildings, as the place which the worship of earth has in the Imperial cult, and in the statutes of the empire, is second only to that of the worship of heaven.

The altar is square, while the Altar to Heaven is round, since "the earth is square and the heaven round." The altar is made of dark colored marble, since the earth belongs to the *Yin*, or dark principle, while the Altar to Heaven, on the contrary, is of white marble, since heaven belongs to the *Yang*, or light principle.

The tablet to be worshipt is brought out on the appointed day and placed on the south side of the Altar to Earth, facing the north, or *Yin* principle, while the emperor ascends the altar from the north and prostrates himself toward the south before the tablet. The reverse of all this is true of the worship at the Altar to Heaven. There the tablet stands on the *north*, while the emperor ascends the altar from the *south* and prostrates himself toward the north, the tablet facing the south, or *Yang* quarter of the world.

In worshipping earth the emperor is clad in robes of yellow, as befits the color of the earth (at least in North China) for the greater part of the year. When he worships heaven he is clad in robes of azure, as befits the color of heaven.

The tablet before which the emperor worships bears the inscription, "The August Earth Spirit," "*Hwong Ti Chi*," or "*The Spirit, August Earth.*" So in worshiping at the Altar to Heaven the tablet reads, "August Heaven, the Ruler Above," *Hwang T'ien Shang Ti.*

By the side of this tablet to earth are arranged, as associated or equal tablets, the tablets to all the preceding emperors of this dynasty, and lower down, in a secondary position, tablets to the Five Great Mountains, the Three Lesser Mountains, the Two Lofty Hills, the Four Seas and Four Great Rivers, that is, to prominent parts of the earth.

With heaven are worshipt the same associated or equal tablets, as those mentioned above, to emperors of the present dynasty. But the secondary tablets in the worship of heaven are those to the Sun, the Moon, the Constellation Great Bear, the Five Planets, the Twenty-Eight Constellations, all the Stars of Heaven, the Clouds, the Rain, the Wind, the Thunder, that is, parts and powers of heaven.

The offerings set forth to earth are the same as those set forth to

heaven, consisting of the libation of wine, the young heifer, the jade and silk, and the various viands. The offerings also to the associated tablets and to the secondary tablets conrespond to those on the Altar to Heaven.

In worshiping earth as in worshiping heaven the emperor goes out of the palace in the night time, in great state, as above described. He enters the hall of abstinence and prepares for the ceremony. At the earliest dawn of day he ascends the magnificent altar of dark colored marble, and there, without any image, under the open sky, before the tablet to august earth, he performs his "three kneelings and nine prostrations," bringing his head quite down to the pavement at each prostration, offers his prayer and his sacrifices, all with the greatest care according to the prescribed ritual.

The gray dawn, the silence of the multitude in attendance, the swell of music, the absence of any image, all conspire to make the scene very impressive.

Confucius says, "By the ceremonies of the sacrifices to heaven and earth they served Shang-ti." Is this dual worship of heaven and earth to be identified with the worship of the true God, as taught in the Scriptures of the Old and New Testaments? This is the question which vexed the Roman Church, and now presses upon the Protestant missionaries of the present day.

It is very noticeable that visitors to the city of Peking and some writers on the temples and altars of this city give a very prominent place to the Altar to Heaven, and say very little in regard to the Altar to Earth; little also in regard to the Altar to the Sun on the east side of the city, and to the Altar to the Moon on the west, and to the other altars. It would seem that they regard the Altar to Heaven as somewhat by itself, standing out from the other worship in this city, solitary and alone, a tradition of prehistoric monotheism handed down to the present day.

It has even been the case that pious and well educated Christians from Western lands have taken off their shoes from their feet in ascending this altar, and sung the doxology, standing upon its marble pavement, recognizing there the worship of the true God as having been handed down for four thousand years.

Is this the real state of the case? Men will not long be satisfied with partial and one-sided representations. They will wish to know the whole truth. If the worship of earth is as much a part of the national cult as the worship of heaven, men will wish to know it. If the joint worship of heaven and earth stands at the head of all worship and sacrifices in the national ritual, if they are worshiped with equal honors, and according to the dual principle of Chinese philosophy, and if this is the true and lawful interpretation of the worship of *Shang-ti*, as it stands in the minds of the learned men of China, the scholars of the nation, then the real state of the case should be known to all. If this worship is part of one whole, including the worship of the sun, the moon, the stars, all the parts and powers of heaven, all the parts and powers of earth, the worship of deceased emperors, sages and heroes, and of all the gods known to the Chinese state religion, scholars will wish to know the whole truth in regard to it, and in view of the facts of the case they will judge whether the *Shang-ti* of China is to be identified with Jehovah, the true God, as the knowledge of Him is taught in the Sacred Scriptures, or is not.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

An International Missionary Council-Board Needed.

J. T. G.

We do not know that it may come within the range of practical missionary economics, but we venture to suggest that the Ecumenical Missionary Conference of 1900, to be held in the city of New York, might well consider the propriety and possibility of establishing a great World Missionary Council of an advisory character, which shall make a complete study of all the fields of the world compiling the exactest geographical, ethnological, political, commercial, and religious data, and be prepared to furnish to every society information in regard to missionary needs, and adaptations for the supply of that need in any part of the world. Such a council might make a series of maps on a far larger scale than has yet been attempted, with direct reference to the character and adaptations of missionaries, or missionary societies, with a view to the best geographical distribution of the total force available in all Protestant countries.

Further, tho the Christian comity of the different missionary societies might lead them to a most careful geographical distribution of their forces, there would still remain other features which must be studied, in order to know what variation from these merely geographical features is necessary. Taking up a language-map of India, or a language-map of Africa, it might be found that it were more effective in many cases to make the distribution of the total force more or less subservient to the philological necessities; and even this, in turn, might be subject to modifications when the ethnological phases were taken into consideration, for many of these philological, ethnological, and geographical forces penetrate and interpenetrate each other. A score of other phases of a sociological nature might further affect all these. The great question of the tendencies and drifts of population also deserve special consideration. It is said no man living can read Brainard's translation of the Bible for the Delaware Indians, and amongst the Maori of New Zealand two generations are found in a population thirty years of age, thus marking a steady decline of the people to whom the missionary administers. This method of administration is not inaptly illustrated by the prayer of the pious deacon that the Lord would "bless the missionaries who had taken their lives in their hands and gone into the uninhabited portions of the earth."

Possibly with all our increast interdenominational liberality we are not even yet prepared to consider in a plain business-like way, missionary economics. Whether a great pan-missionary movement can be planned by which with ease fields and forces can be readily interchanged, so as to put the most efficient men, societies, denominations, and nationalities in the several parts of the world, with due regard to their proclivities, genius, training and other qualities, is not certain. But it is a problem which ought to have the most careful and elaborate consideration of the various churches and Christian nations.

We are not aware that any proper consideration has been given to a subject presented twenty years ago by Prof. Christlieb, of Bonn, with relation to national or race appetencies in the distribution of missionary force. In that discussion Dr. Christlieb furnisht an illustration of the whole topic by the contrast between the special qualities and adaptations of English and German missionaries on the foreign fields.

Amongst the special qualities he accorded to English missionaries were:

1. Their boldness and joyfulness in

Christian testimony; without reserve, in all the world, in any society, they are not ashamed to witness for Christ.

2. Their practical way of sticking to the main points in teaching Christianity, and anti-speculativeness and downrightness of assertion.

3. Their "great practical talent for organization;" their discipline, courage, and use of lay talent.

4. Their care for individual souls, "giving attention to every single member of the community," seen in pastoral and church life, at home and in the missions, is a unique power.

He accorded these same excellences to the American missionaries, but charged them, and we think not unjustly, with precipitate haste, or what he called "genuine American haste," in transferring their church forms into the heathen world, cut and dried, without delicate consideration either of ancient modes or of ethnological peculiarities.

The German missionaries, he said, exhibit distinctive qualities. calculated to "supplement" those of the English and American.

1. The theological training of the Germans he thought less confessional, *i. e.*, less denominational, than others, and therefore more universally evangelical, broader-hearted, less one-sided than others. He excepted Leipsic, Hermannsberg, and the Berlin missions of South Africa from this grouping, but emphasized the training of Basle and Barmen, as well as that of the Universities in this regard.

2. "Germany—evangelical Germany—is the land of the school-master like no other upon earth," he said, in speaking of another peculiar feature of the German qualifications for missions. If "go hence and teach" is the command, the German has a special gift and commission. His education is methodical, and has the trait of thoroughness, and from this comes a calm precision and systematic gradation of instruction which is for the German missionary "the priceless dower of his mother country." He said this capacity and training for work as catechists and higher theological teachers, alone ought "to determine the call of Germany to the work of missions."

3. He made a sharp point against the British and American pulpit, when he said, tho these "nations are, as a whole, more trained to be orators than the Germans are, that yet, because in Germany, with few exceptions, sermons are delivered without reading or from notes, the Germans will preach without notes more readily than the British or Americans, and this, he holds, is better certainly for all early forms of evangelistic work. A herald's cry would not be effective if read off from a paper."

4. A fourth distinctive qualification of the German missionary is found in the linguistic talent of the nation. German missionaries usually master most difficult languages with ease. "For decades of years, for example, the Wesleyans have preacht the Gospel on the Gold coast of West Africa only through interpreters (a fact which is certainly to be attributed, in part, to the rapid change of missionaries), while, by their side, the Basle missionaries have mastered the *Ga* and *Tchi* languages, after living there a comparatively short time."

5. There is nothing, however, in which he struck a greater home-truth, than when he claimed for Germans a greater respect for and more delicate treatment "of a foreign nationality." He said it can be easily understood, when a nation like the English has won for its language and customs a supremacy in half America and possesses colonies, and is the first world-power, that it should attempt to make the immense preponderance of its own might and culture "felt by small, weak, and uncultivated populations." It is natural that subject races should be made to feel the *propaganda of English commerce*, language, and custom at the expense of others. He charged as the natural outgrowth of this in the mission field a tendency to *denationalize* the

natives and make of them semi-Englishmen and Americans. This he said "has only recently been recognized as a wrong in relation to the native races."

The Germans, he said, had few colonies, and it is quite true that they have less of purely national prejudice to foreigners at home or abroad than have others. The instinctive prejudice against the social equality of the black man, for instance, is almost *nil* with the German. Germans in Africa marry black women in many cases and without any triumph over training or natural repugnance, such as most Englishmen or Americans would exhibit.

Germans endure the malarious climate of West Africa better than the British or Americans. Presbyterians exhibit more patience in waiting for the result of educational labor in missions than the Methodists; hence they are possibly better fitted for countries which admit of mainly, or only, this kind of work.

Thus if there were some Von Moltke among the missionary forces to whom all must submit, we can dimly discern that there might be developt a much greater economy of the whole missionary forces of the world than obtains at present. We wait for the better way, but work on cheerily in the good.

We have spent our space on our illustrations from Christlieb and can not furnish others from our own observation, nor discuss the matter in its practical applications. The physical tendencies and appetencies of nations, and the genius and history of a denomination, should be duly considered for relative efficiency in the total distribution of the missionary force.

The Power of Christian Song in Mission Work.

BY REV. J. W. WAUGH, D.D.

Music is a gift to the human race; it was sent into the world by the Master of Harmonies; by Him, who at the dawn of creation, was present, when He caused the morning stars to sing together, and "all the sons of God shouted for joy." The purpose of the Divine Author in bestowing upon His creatures this precious gift—the beauty of melody, and the power of harmony—was for their benefit and enjoyment, for their highest good. Doubtless the gift of music, especially of song, was bestowed for advancing the purest and best objects possible to the race; preeminently the making known to the whole race the good tidings of great joy, announced in song on the plains of Bethlehem by a chorus of angels. Like other gifts or powers, that of music may be perverted, debased to meaner purposes, but it may also be made of more than angelic assistance. All nations have this gift, some in greater, others in less degree. Its highest use is in the worship of the great Creator, the author of being and blessing; next, its importance and use in publishing the glad tidings of salvation to the unsaved millions of the race.

Far less use has been made of the power of song in evangelistic and mission work than might have been, or should have been, made. In fact, in the history of mission work, taking all missions in all lands, there has been manifest a lamentable lack of the use of music as an adjunct of great and effective power. Until during the present generation little was done towards introducing music and making it an element of power in evangelistic efforts. We can well remember the stir made when Mr. Moody associated himself with Mr. Sankey, who sang the Gospel into the hearts of the people, while the preacher preacht, argued, and testified it into their heads. But before Sankey, Philip Phillips, the singing evangelist, had given in song the Gospel to thousands, and P. P. Bliss, in his brief life, had testified and manifested, through sacred music, the power of the Christ-life. Before these, again, Wm. Taylor, that marvelous world-evangelist, had used the songs and hymns of the Methodist Hymn-book in many lands in the far West and in the farther East, and with glorious success. Half a century ago

he was going up and down the world, calling the unsaved multitudes to Jesus, and inviting them to start for "the Eden above." We can hear him yet, as, with lusty voice and old-time melody, he sings—"Sinner, come, will you go to the highlands of heaven," and he so moved the people that many said "Yes, I'll go," and thousands, led by the power of sanctified song that started upon the King's highway, have already reacht that land far away, and are singing still in "the Eden of Love."

My observation has shown me that those missionaries and missions which have made most use of song and cymbal, voice and viol, and those evangelists who use music of some kind, vocal or instrumental, or both, are by far the most successful in their work; they are happier in that work; they pursue happier methods, and the many who come under their influence, or who accept the joyful Christianity which they teach and exemplify, yield more readily and are better Christians, and better Christian workers than those who are silent, if not gloomy, while others sing and enjoy the full benefits of the new faith they have espoused. These observations extend to many lands, many foreign fields, taking in the work and workers in various parts of India, China and Japan, in Egypt and Palestine, Italy, Germany, England, and America. In these latter countries the hopeful, happy, successful Christian workers make large use of music, more particularly of stirring spiritual songs, as all our readers know, and those who use the power of song but little, and yet are blessed with some degree of success, would be manifold more successful, if they did but follow the example of those who have the highest success in the great work.

We do not admire all the methods of the Salvation Army workers, but we do admire their wisdom in utilizing music to so large an extent, and we rejoice in their success. But take from their public services, whether indoor or upon the street, the music which is their never-failing accompaniment, and what would be their chances of success? Small, indeed. Their music may not be of a high order—in fact, it is often the very reverse—but it is the best part, the most efficient item in their success. Thousands have been brought to Christ, and saved from lives of degradation and crime by the efforts in stirring Christian song, even by the band-music of the Salvationists. Who will deny this? And in every land, and in all the varied languages of earth's babbling millions, the same success has followed, and will continue to follow, the *singing of the Gospel.*

In the missions of the Methodist Episcopal Church in North India, where such wonderful success has been seen during the past few years, a very important item in that success has been the music which has accompanied every effort in evangelistic services. Music, usually vocal, has been used to call together a crowd of listeners in the marts of business or street-crossings of the cities, or by the river's bank where thousands assemble to bathe according to the rites of heathen worship, or in the quiet village street or public square, and rarely, if ever, without success. A thousand times, where a simple, earnest invitation to the passers-by to listen to a discourse, or the reading of a few verses from one of the Gospels, would fail to draw the people, I have sung a verse or two of a Christian hymn, and before the singing of a single verse was ended, there would be gathered about me and my native brethren a hundred, three hundred, or even five hundred people, ready to hear our Gospel message. Then, after a brief discourse of fifteen or twenty minutes, another song, followed by another brief sermon or address, and thus on with song and speech until all who desired had delivered their message, and the multitude had absorbed an amount of truth. Without the enthusiasm of the music the crowd would often melt away. Not infrequently they would receive more benefit from the singing than from the preaching, and they cer-

tainly enjoy it better. Knowing the tune and catching up the words, they would sometimes join in, and thus the bazar service would end with excellent effect.

I have also seen a native catechist, preacher or exhorter, and not infrequently a band of lay brethren, pay a visit and hold religious services in the house of some simple villager, or in the dooryard of a resident of one of the wards of such a city as Lucknow, Barnilly, Cawnpore, or Allahabad, and gather as many as would come within the enclosure, standing or seated, some on a primitive bench or cot, or more commonly squatting upon a mat or on the hard ground, by singing native tunes to which earnest Christian words had been suited; and this singing, by one, two or more, would be kept up, alternating with brief prayer or genuine heart-testimony, the reading of the New Testament with brief, pointed statements of Gospel truths, until late in the night; and I have seen tears flow down the cheeks of heathen as the songs from consecrated Christian hearts and lips reacht their hearts and opened the fountains. Usually such singing is accompanied by the thrumming of a tambourine, or small drum, struck by the fingers, and sometimes by small brass cymbals, or even by a native violin or guitar. All present and taking part keep time, either by jingling a bunch of keys, clapping the hands, or patting the foot upon the ground. Theodore Thomas, Walter Damrosch, Sims Reeves, or Madame Albani might not pronounce this kind of orchestra a first-class one, or the music quite up to grade, but it goes to the heart of the simple-minded native, and carries in the words sufficient Christian truth to save a soul, and to this end we keep up our native music, and go on forming orchestra after orchestra, not even begging the pardon of the musical doctors and maestros.

We have in India the standard hymns of church psalmody, the songs and solos of later times. Sunday-school hymns and tunes of all kinds, the words being translated into the native languages in the same meter; but we prefer for effective service, the indigenous music of the country, the *bhajans* and *ghazals*, with their own tunes, for all the people take hold of and can sing these, and to see and hear them is to know how they enjoy them. In all the preliminary evangelistic work in missions, music, singing especially, is of prime importance in finding a way to the heart of heathen, old or young. After churches have been formed, and day-schools and Sunday-schools establisht, music is, if possible, still more important. It seems to me more of a necessity in mission work, in church services, prayer-meeting, class-meeting, Epworth League, Christian Endeavor, or Sunday-school in heathen lands than in Christian countries. All can judge how much the music of our churches and of all our services here is prized, and what these services would be without it. The power of Christian song in mission work has already accomplisht much, and will go on doing more and more in winning a lost race back to God until "the kingdoms of this world shall become the kingdoms of our Lord, and He shall reign forever and ever."

A Preaching Tour in West China.

BY H. F. DYMOND, CHAO-TONG FU, YUNNAN.

Monday, Aug. 3. I started away in company of Mr. Ien, our young evangelist, and had an enquirer, one Li, to carry my bedding, clothing, etc. A Chinaman travels without anything, he does with the bedding provided in the inn, and the great majority of them have only one suit of clothing. A missionary wants a few more things, and is therefore obliged to take one coolie at least. Li, the man I took, has been carrying for us some years now. When first he was taken on he spoke against me, but now, I am glad to say, the truth has taken hold of him, and he helps in

a conversational way in extending the knowledge of Jesus Christ.

The first day we started late, only going seven miles to a village called Kin-hu, which we have often visited. I put up in the inn of one Hu. In the evening a few came about, and we had an opportunity of preaching a little. Among others some aborigines came, the original owners of this Province before the Chinese had taken it, with whom we had some interesting conversation. I bought one of their books, quite different characters to the Chinese, and tried to find out more of their religious beliefs, but found them very confused about them. They believe in a female deity who came down from heaven. Now they have adopted to a large extent the religions of their conquerors, and also their other evils, such as opium-smoking. When the sun was down, I witnessed a torchlight procession, which is annually kept up by the Chinese all over China. The procession goes all around the fields of young rice and maize to drive away the evil influences from injuring the crops. I failed in finding out the root of the custom, but they all think the neglect of this performance would mean ruin to the crops. Tens of miles away one could see the torches lighting up the whole plain. For tea we had bean-curd, eggs, and rice, eaten with chop-sticks. Then came bedtime, and what with bugs, mosquitoes, and fleas we had a far from pleasant time of it. A very common way in China of getting rid of mosquitoes is by smoking them out, nearly everywhere at dusk this smoking is commenced. Altho it was tried here, it failed, for they swarmed thicker than ever very soon after. Next day we went another seven miles to a large market called Sah-ü-ho. It is one of the largest in the immediate neighborhood. On our way we drank of a bubbling spring, which on account of the bubbles is called by the Chinese "Grape-well." Here they have erected a temple to the Dragon and burn incense to the beautiful spring. On our way we often fall in with some strange characters, this morning two caught us up, one a pork-butcher whom I knew well in the city, who had been dismist his situation, and was cursing his late employer as only a Chinaman can. A butcher in China is generally lookt upon as one of the greatest of sinners, because he kills animals. Accompanying him was some relative, who had been to Pekin some years ago, on which account he felt somewhat important, just as a countryman at home does who has been to London. Getting to the market we went to the inn, rested a while, and then pasted up tracts. Then to preaching, outside some house or under the kindly shade of some high wall or tree. Our very presence brings the people around. How strange we seem to them even after eight or nine years in the district. The doctrine, too, is strange. Hoary tenets have to be overthrown, and Christ proclaimed as the only Savior. How strange to them is the story of the Great Sacrifice on the Cross, of God's only Son. We were fortunate in getting shady places, sometimes we can not, and to stand in the blazing sun with a crowd of perspiring natives all around one is rather too much of it. We preach on and on about the unity of God, His being the great Creator, of His Son, His love in dying for us, etc., until one's heart warms towards the poor people. We strive in every way to make it simple to them. On finishing we hear remarks which make us see where they are and how hard it is for them to take in spiritual truths. I decided to return home in the evening, as my feet were too sore to continue my journey without a horse. I first tried to get a sedan chair, but failed, then I hired a horse. The halter was made of plaited straw, reins ditto, stirrups ditto, pad under saddle ditto, saddle itself of hard wood, with an apology for a pad. In three and one-half hours we reacht home. Next morning I started off again with horse and a lad to look after it. That day we went fifteen miles to Ts'ing-

Kang-lin, where we had a long and enjoyable time in telling another crowd of the love of God in Jesus Christ. One story we never tire of telling and can always rely upon having an attentive audience, is that of the Prodigal Son. Whenever the theme seems to be beyond our audience, or the interest flags, a return to this story brightens up everything, puts us in touch with the people, making apparent the truths we have been laboring to enforce. The people were willing to listen to all we would tell them, till threatening rain dispersed them early to their homes. We had an interesting time in the evening out on the stone-bridge, enjoying the pleasant breeze. Quite a large number gathered there, the boys full of fun and frolic sat huddled together in the center of the little bridge, sometimes tieing one another's "pigtails" together, or giving one another sly pokes. They had heard the preaching during the day, but now the men wanted to hear of other things. "How far is your house from here? Have you any emperor? Do you get rice to eat? Is it true that over there you weave by means of wooden men? Are the best artizans made into magistrates? How do you come across the water, punted over?" Questions such as these come thick and fast, two or three sometimes asking at once. The interest is very keen; somethings we tell them they can hardly believe, such as the rate of trains and steamers, the height of houses, etc. But our presence is an educator, as all over the street the foreigner is the topic of conversation. Hearing of our aversion for live stock, we are put up in the front room, two forms, a door and a plank to make the bed wide enough, a straw mat and the bedstead is complete. As we unwrap our bedding they are amazed, it is so clean, the sheets so white, the muslin curtains, the rug woven finely, and no wonder, when you see the dirty heap of rags they give to guests for a covering. Next day to Siao-p'u-tsi, about four miles off. I put up in the inn of one Ren. I had been here before at the inn of an old Sichuan man with one eye, now I find him dead, his coffin here on the premises awaiting a lucky day for burial, a light always burning at the foot and other burnings made at frequent intervals, such as paper money, silver and gold and incense, to release and appease the spirit of the old man, and keep him from worrying his son. The money is burnt and sent to hell to pay his expenses there, and tip the minions who would otherwise increase his torture. And there he lies, only a short time ago he heard the truth, but listened not. An old, bad tempered, wine-drinking, opium-smoking, cursing bad man, he died at sixty-eight. Another warning to us to buy up the opportunity. Men cross our path and die away without a ray of hope in the intense gloom of heathenism. The market here is a very busy one. The hum of many voices calls me away, and here for four or five hours Ien and I turn by turn proclaim "the Old Old Story of Jesus and His Love." Thank God it is sweet to our own taste. A dilapidated old shed is our preaching place, the owner came along presently protesting, but I promist him a few cash for my privilege, and he smiling gave way. The crowd keeps moving, we continue telling them of the woman who toucht the hem of Christ's garment, the feeding of 5,000, the raising of Jairus' daughter, the storm on the sea of Galilee, the cross, burial, resurrection, ascension of our Lord. How He lives and reigns! Comparisons are drawn between Him and idols, their impotence pointed out, a leak in the roof above them causing them to crumble to atoms. All this is referred to in a pleasant, but sober manner, the great sin against God is driven home, and we warn men of their only hope through the sacrifice of Jesus Christ upon the cross. Our work being done, we return to our inn for tea, feeling more and more that only God can give the increase. Next morning we had only three miles to go, so I had no need to hurry, I enjoyed reading some pages

of "The Trial and Death of Jesus Christ," by Stalker. It refresht my soul and buoyed me up for work. The horse being saddled, away the four of us went, locking the door of our room, (a mud-floor compartment with a hole in the roof for light), and giving the landlady a word that we should be back in the evening. The market was held at Ta-ing, the scene of desperate fighting between the Chinese and Moslems twenty years ago. How they crowded around to see the foreigner! We needed no other attraction than ourselves.

A mixture of Moslem and Chinese is a difficult audience to preach to, anything said about idols is chuckled over heartily by the former; but Jesus the Savior is denounced by them. "We preach Christ and Him crucified, to Moslems a stumblingblock, to the Chinese foolishness, but unto us who believe the power of God and the wisdom of God."

Next morning we went off early to a place called High Bridge, distant ten miles from Little Shop. It was a beautiful ride along the river's bank in the glorious morning sunlight. We got to the place early, only to find that the accommodations for travelers were so wretched that we couldn't think of staying there, especially as next day was Sunday. Right outside our bedroom which was, of course, on the ground floor, was an ugly black cesspool bubbling with living filth. Reluctantly I came away and made for another place forty li (thirteen miles) away over a road I had never been before; had I known what we were attempting, I should never have started. It was the steepest road I have ever traveled, and was a great strain on our poor willing coolie; how he carried about 47 English pounds on each end of his pole, I do not know. To aggravate things we found the people told many different stories about distance, one said it was seven miles away, another thirteen. On we go and find one who says it is only five miles away, then after going another hour we met another who was quite sure it was more than ten. We got to the place too late to do much, as the people had scattered, there being only a few drunkards about having some last drops before tottering home. Just as we came a fight took place between two youths about twenty, one had given the other a terrible beating. The case was taken to the village elder who ordered him to pay a fine and wear a criminal's chain about his neck as a disgrace. Another old man went moaning past presently, saying that a certain one had been beating him. Every other word was a filthy oath: one couldn't but feel how low down they are and how much they need the saving power of Jesus Christ. The inn we got was a dirty affair, not much better than Kao-k'iao, but there was no help for it, and here we had to remain over Sunday. The place was called "A basin of water," and is beautifully situated, all around are high cliffs covered with rich green foliage, here and there hamlets with towers erected in them, into which the people flee for protection from thieves; barricading the door they mount to the top where a plenty of stones are piled up, these they pitch on the heads of the assailants, and so drive them off. Every available nook and corner is cultivated, either with rice, maize, or buckwheat. This year everything is flourishing, we are having one of the finest years for a decade. Sunday I preferred the open air and the shade of the beautiful trees to the dirty little room in the inn. I spent most of the day reading and conversing with one and another. Other than market days very few are about in these markets. Next morning we came ten miles into the city of Takuan. It is a busy little place with a major in residence. Monday we spent preaching. Plenty came to listen, but there was not that attention we could have desired. The people were noisier and more akin to Sü-chuanese than those of Chao-tong. How much they need the Gospel!

Next day I went to the market at Ih-nan-shui. Preacht a good deal. Next day at Takuan again, the people seemed better than on Monday, at any rate, we enjoyed the work more. We saw the people busy preparing for the feast this month. The ancestors are to be welcomed back, they go to the door and welcome them as they would a long absent friend just back from a long journey. "Grandfather or great-grandfather, we are glad to see you, come in, sit down." This is all said to the deceased's *spirit*, and thus the living talk away to the dead. Mealtimes, chopsticks and basins are provided for them as for the living, and the dead ancestry is always served first. When the food gets cold, the essence of it is supposed to have been eaten by the spirit; then the living can commence their meal. This is kept up for several days; apples, pomegranates, wine, etc. are constantly placed before the ancestral tablet, and incense kept burning. A saucer of wheat-sprouts is placed there too, in which the dead ancestor is said to rest and cool. Beside this, paper money is bought, put in envelopes, and addrest to so and so in Hades, full name, date of birth and death, amount sent, the donor's name being written on the envelope. Not only is paper money enclosed, but paper-made shirts about a foot long are also enclosed, and on certain days these are burnt most devoutly and sent into Hades for the comfort and support of the deceast. A Chinaman who has no one to attend to these offices for him after death, is supposed to be of all men most miserable. Hence the great desire to have sons in order that these things may be properly attended to.

Thursday we came away. That day we reacht U-chai, where a wall had fallen down two or three days before, killing three men. Instead of abusing the owner of the house for not repairing his miserable shanty, they reviled the men and called them vile sinners, whom the gods would not permit to live; they were bound to meet a violent death sooner or later, do what they would.

Next day we reacht home.

Missionary Instruction in Theological Seminaries.

BY REV. HENRY W. LUCE, SCRANTON, PA.

An informal conference of theological professors was held in Brooklyn, May 12–13th, to consider the subject of missionary instruction in theological seminaries. Nine professors were present from eight seminaries and five denominations. Other professors from other denominations had planned to be present, but at the last moment were detained. By special invitation two representatives of The Student Volunteer Movement were present.

The aim of the conference was in keeping with the motive prompting it, which was announced by the presiding officer "as the longing to know whether steps may be taken to emphasize the missionary idea in our seminaries, and to exalt in the minds of the young men the apostolic conception and spirit of missions. This is why we have come together." Four points served to guide the discussion. 1st. The *place* of missionary instruction in the seminary, especially its time-relation to other studies. 2d. The scope of this instruction. 3d. The methods of this instruction. 4th. Special instruction of missionary candidates.

As the outcome of prolonged and fraternal discussion, the following minute was adopted, as representing the mind of the conference:

"Resolved: That being deeply sensible of the opportunities God is opening in the world for the evangelization of man; and believing that those who are preparing for the ministry of the Gospel should be thoroughly penetrated with the missionary spirit, and inflamed with a passion for the saving of human souls; we, professors in various seminaries of the Church of Jesus Christ, do

express our solemn convictions in the things following:

"In order to the awakening and the maintaining of the true spirit of missions, we recognize the preeminent importance of promoting in our theological seminaries such influences as shall develop and enrich the spiritual life of the students, and shall nurture in them habits of devotion and of personal consecration.

"We are of the opinion that some earnest efforts should be made to secure more time on the seminary curricula for instruction in the whole subject of missions; that its biblical, historical, philosophical, practical, and personal aspects should be carefully and extensively set before seminary students, to the end that their affections may be roused, and that their minds may be educated to broad and thorough knowledge of the missionary spirit of Christianity and of the development of missions in the past and the present claims of missions upon the ministry and upon all the churches of our Lord.

"We express the hope that, while in our seminaries all branches of instruction should be contributary to the missionary idea, and should converge upon it as the distinctive note of practical Christianity, some individual member of this faculty shall be specifically intrusted with the care and development of this subject, to which shall be given an increased proportion of time."

This was subscribed by:

Henry M. Booth, Auburn Theological Seminary (Presby.); Lewis O. Brastow, Yale Divinity School (Cong.); George Bullen, Newton Theological Institution (Bapt.); Charles Cuthbert Hall, Union Theological Seminary (Presby.); James I. Good, Ursinus School of Theology (Ref. Ch. in U. S.); Edwin Knox Mitchell, Hartford Theological Seminary (Cong.); James F. Riggs, New Brunswick Theological Seminary (Ref. Ch. in U. S.); J. Preston Searle, New Brunswick Theological Seminary (Ref. Ch. in U. S.); David Van Horne, Heidelberg Theological Seminary (Ref. Ch. in U. S.).

This meeting marks a significant step forward. As far as is known, for the first time have theological professors come together to consider specifically this pressingly important question. The discussion brought out clearly several important points. 1st. The need was recognized by all of a wider and more specific instruction in missions. "The scope of missions, the modern enlargement of missions, and the necessity of a thorough knowledge of missions on the part of the ministry demand it. We are agreed on this." 2d. The study of missions, especially the biography of missions, was felt to be a large factor in developing the spiritual life of the seminary, while on the other hand strong conviction was exprest that a true, broad missionary spirit is inseparable from a deep, devotional life. 3d. It was made evident that more definite attention is being given, and will be given, to the curricula, with a view to securing more time for this instruction. One large seminary has a committee now at work, rearranging the curriculum, with a view to placing missions as a required study on the same basis with any other study.

It is very evident that our professors are addressing themselves to this problem with markt earnestness and care, and such a meeting as this has a tremendous bearing on the preparation of the coming leaders of the chureh for a world-wide ministry.

Revere Lay College, an institution for the training of Christian workers, is in need of fresh, modern, missionary literature. Christians interested in missions can aid the cause by sending such books as they can spare, or the money to purchase them, to either Rev. Silas P. Cook, at the College, Crescent Beach, Mass., or Rev. James M. Gray, D.D., Boston, who will be glad to receive and acknowledge such donations.

III.—FIELD OF MONTHLY SURVEY.

The Islands of the Sea,* Australasia,† Arctic Lands,‡ The American Indians.§

BY DELAVAN L. PIERSON.

Transformations in the Pacific.

The contrast of the present with the former condition of very many of the Pacific islanders is truly marvelous, and must call forth from every thoughtful and devout mind grateful praise to Him whose "holy arm has gotten Him the victory."

The beneficial changes effected in the *social and industrial life* of the natives are clearly defined. In many islands, Christianity has remodelled the domestic constitution, and placed it entirely on a new basis. Polygamy is abolisht, and infanticide, formerly so prevalent, is now thought of only with horror and abhorrence. The marriage tie is respected, and the women are no longer slaves of lust and beasts of burden. The children are reared with more intelligent affection, and, for the most part, with earnest regard for their spiritual and moral welfare. The aged, and sick, and infirm are well cared for in their families. There are no poor or destitute amongst them. The family circle dwells in decently constructed and well-regulated homes. The innate indolence of the natives has given place to industrial pursuits, and in several instances to the acquisition of industrial arts. Many of the natives have become useful mechanics. The men are now able to build and furnish with their own hands comfortable dwellings, and they are also frequently engaged for the same purpose by the white settlers. The women make decent clothing for their families, and are all well clad.

In the eastern islands the natives can build small sailing vessels, on good models, and well constructed, and man and navigate them themselves. They carry on trading operation with distant islands, and occasionally sail to South American and other ports. This commercial intercourse forms but a small part of the trade done in the islands. Ships and steamers of large tonnage visit the islands every month, with goods and merchandize representing several thousand pounds' worth, and convey thence native produce to a much larger amount. Merchants, traders, and planters carry on extensive business operations among the natives, whose wants formerly were few and easily supplied from what the land almost spontaneously produced. Now, however, under the progress of civilization, their wants are increast, and their energies aroused to provide means for supplying them. Their reception of Christianity has not only produced a change of heart and character, but it has also vastly improved their social and domestic condition.

These important changes in the social habits of the people have produced also a complete revolution in their *political life*. The civilizing process of Christianity required a thorough alteration in their methods of government. One of the great changes was to abolish war, and substitute in its place peace and the majesty of the law. This was not speedily or easily effected; the war spirit is inherent in the heathen mind, and cultivated from childhood. Mutual destruction occupies their thoughts con-

* New Books: "Darkness to Light in Polynesia," W. W. Gill; "Letters from the New Hebrides," Mrs. John G. Paton; "Natives of Sarawak and British North Borneo," H. Roth.

Recent Articles: "The Philippine Islands," *National Review* (February); "The Cuba of the Far East," *North American Review* (February); "The Samoan Islands," *Catholic World* (March).

† New Books: "Among the Maori."

Recent Articles: "Among the Waikato Maoris," *Frank Leslie's* (January).

‡ See also pp. 490, 514 (present issue).

Recent Articles: "An Artist in Greenland," *New England Magazine* (May).

§ See also pp. 19 (January); 496 (present issue).

New Books: "The Boys in the Wild North Land," E. R. Young.

Recent Articles: "Home Life Among the Indians," *Century* (June).

tinually, and is pursued with deep cunning and keenness. Human life is held very lightly; no quarter is expected or given; neither age nor sex is spared. Many districts and whole islands were depopulated in the exterminating wars of these savage tribes. Now the plains, once appropriated as battlefields, are inhabited and cultivated. Chiefs formerly possest very little power or authority except in time of war. Every tribe had its own chief or chiefs, but they could hardly be said to govern, for every man was a law to himself, and did what was right in his own eyes. Superstition and the *tabu* system were the controlling powers, and the idolatrous and sanguinary priests held chief sway. The oppressive acts of the conquerors, and the slavish condition of the conquered rendered life intolerable. Christianity has entirely changed this state of things, and brought to the people the blessing of peace and good will. Chiefs now rule with nobler purpose, and the people yield them more regard and obedience. Laws, founded on just and equitable principles, and adapted to their peculiar circumstances and surroundings, are exercised with beneficial effect to the advantage of all. In a few instances the laws are mixt with some of a puerile and vexatious character.

The *religious* change in the condition of the South Sea Islanders is that of the most vital importance, and that by which the social and political improvement has been effected. The abominable system of idolatry, and debasing superstitions prevalent in the islands, held the people in slavish subjection to the prince of darkness, and molded their minds and conduct in accordance with the malignant principles of their evil system. What could be expected from a people whose chief idols were Hiro, the god of thieves, and Oro, the god of war and murder? The idols have long since perisht, with the exception of some spared for missionary and other museums. Christianity is now establisht in all the groups, from Tahiti to New Guinea. Several islands in the west and north-west have yet to be brought under the benign sway of the Redeemer's Kingdom. When we view the feeble agency by which this marvelous change has been effected within the present century, we must recognize the powerful, all-subduing work of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The Christianity of the natives in many parts is characterized by much fervor and energy and devotedness; and, altho there is often wanting the bright, spiritual intelligence and earnest consistency the missionaries long to see more general, many of the converts manifest in their lives as well as profession evidences of a new birth and consecration to the service of the Lord. Every town and village possesses a suitable place of worship and schoolhouse, erected by the free labor of the natives. The people generally have shown their appreciation of the blessings of the Gospel by their liberality, not confined to sustaining the work in their own localities, but also in their contributions to the missionary societies, to help forward the good work in other lands. Their contributions for Christian work last year amounted to the sum of £4,266 ($21,000). The missionaries everywhere receive pleasing marks of the grateful regard of the people among whom they labor, and the native pastors and teachers are liberally supported. Native agency is one of the most pleasing and effective means for carrying on the work in the Pacific. The devout lives and devoted consecration of these men and women, who readily forsake all to follow Christ, commands our warm approval and thankfulness. To these native Christian workers we are largely indebted for the rapid and widespread extension of Christianity in this part of the globe. Their devotedness, deep consecration, earnest faith, and patient endurance should stimulate many in our churches at home to "go and do likewise."

Schools and other educational institutions form a large and valuable part of missionary machinery. Remembering the Divine command, "Go, and *teach* all nations," the missionaries have always recognized the great importance of education as a moral and spiritual factor in their labors. The work of the Christian teacher, in elevating and purifying the minds of the people, young and old, takes a prominent position in missionary service. Secular knowledge is imparted as fully as it can be received, but it is subordinated to the spiritual. Day-schools and Sunday-schools exist in connection with all the churches. For every mission there is founded an institution for training native teachers and pastors for home and foreign work. From these the native pastors, evangelists and school teachers are drawn. The missionary wives labor diligently in educational work, and there have lately been added several single ladies who have devoted themselves to this sphere of women's work.

The translation of the Scriptures into the many languages of the Polynesian people has commanded the earnest attention and learning of the missionaries as a primary duty, and has been crowned with most gratifying results. In the early mission-fields of the Pacific the complete Bible has been translated and printed in several languages of the peoples of the different groups, and the New Testament and Psalms and other portions in the later missions, and the work is still progressing. The British and Foreign Bible Society has rendered ready and liberal aid in printing the Scriptures for the respective missions. As the books are generally sold to the natives at a price sufficient to cover the expense of printing, the Bible Society, in most cases, has been recoupt for its outlay. In addition to the Scriptures many other books have been printed for the natives.

Comparing the past and present condition of the Polynesians, we see much to fill the heart with gratitude and praise to the Divine Head of the Church for what has been accomplisht, and much to encourage and stimulate us to further effort for the evangelization of all the tribes of the Pacific islands. There still remains much to be done, and many lands yet to be possest. We need—and daily feel more and more our need—the quickening power of the Holy Spirit to animate the native churches with purer life and more vital godliness. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you." — *Rev. S. Ella, in The Chronicle* (*L. M. S.*).

The Waiting Isles.

On the islands which have been already occupied for Christ, where most of the people are now nominally Christian, it is clear that there is little or no need for additional volunteers. A glance at the field may help us to determine the present situation.

The first islands to be occupied by Christian missionaries were the *Society Group*, of which Tahiti is the best known. Here the London Missionary Society commenced its work now over a century ago, but after some years, the English missionaries were compelled by the French, who took possession of Tahiti, to leave the island. Only one missionary was allowed to remain as chaplain to the foreign residents in the port of Papaiti. But before they were driven away they had translated the Scriptures, had educated native ministers, and had provided for the continuance of their work by the natives. As the French extended their authority over the rest of the Society Group and other adjacent islands, they made it difficult, and in some cases impossible, for English missionaries to remain. The London Missionary Society, therefore, in the year 1889, past over the Society, the Paumotu, and the Austral Groups to the care of the Paris Missionary Society, which, being French, does not meet with the

opposition which English encounter from French officials.

From the Society Group the missionaries of the London Missionary Society carried the Gospel to the *Hervey*, or *Cook, Islands*, and also to *Samoa*. These groups have long been Christian. From Samoa the work has spread to *Niuè* (once Savage Island, a name now no longer appropriate), to the *Tokelau*, or Union Group, and to the *Ellice*, and the southern half of the *Gilbert Islands*. These are still under the care of the London Society. They all have the Word of God, and are amply provided with the means of grace.

The *Tongo* or *Friendly Islands and Fiji* have been evangelized through means of Wesleyan Methodist Missions. Here, too, the people are all nominally Christian; they have the entire Bible in their own languages, and have their spiritual needs abundantly provided for.

In the North Pacific, first in importance are the *Hawaiian*, or *Sandwich, Islands*. The people of this group were rescued from heathenism through the labors of missionaries of the American Board of Commissioners for Foreign Missions. The work was so far consolidated that more than twenty years ago the American Board past it over to the care of a local Society known as the Hawaiian Evangelical Association. Before this change was made the American Board had extended its work to the *Marquesas Islands*, northeast of Tahiti, and to the *Marshall* and *Caroline Islands*, as well as to the northern portion of the *Gilbert Group*. But the Hawaiian Association has never been strong enough efficiently to occupy these groups. Thus, while all the rest of the groups of islands in the South Pacific, eastward of the New Hebrides, have been evangelized, the Marquesas Group remains to-day largely heathen. The Marshall Islands, the Carolines, and the northern portion of the Gilbert Group have also suffered deprivation through the lack of sufficient workers. Of late years the Missions in the Caroline Islands have been greatly hindered, and in some cases almost destroyed, by the Spanish authorities who have assumed control over that group. Protestant Missions have, in fact, been practically put a stop to there.

We come now to the Western Pacific. Beginning at the south, *New Caledonia* comes first. This island is under French rule, and is a French penal colony. Several attempts have been made, chiefly by the London Missionary Society, to introduce the Gospel, but the French authorities have frustrated all these efforts. And the French Roman Catholic priests have done little to win the natives even to Roman Catholicism. The poor people are dying out before the settlers, without knowing anything of the Gospel message.

The *Loyalty Islands* are now a dependency of the French colony of New Caledonia. These were evangelized by the London Missionary Society. But French opposition and persecution have been great hindrances to the work. On one island—Marè—no English missionaries are allowed to reside, the work being entirely in the hands of native pastors. Most of the people in the three islands which constitute the group are, however, Christian and Protestant.

The evangelization of the *New Hebrides* was commenced by the London Missionary Society, and here some of its martyrs laid down their lives. But when the Presbyterian Church of Nova Scotia wisht to undertake mission work, this field was past over to the care of that Church. Other Presbyterian churches—especially those of Australia and New Zealand—subsequently joined in the work. Some of the islands have become Christian. Others remain partially, and some, largely heathen. There is still much to be done before the entire group becomes Christian. The Melanesian (Episcopal) Mission also works in some of the islands of the New Hebrides; but its

sphere of operation lies chiefly in the islands north of that group, its great field being the *Solomon Islands*. It is here, and in *New Ireland*, *New Britain*, and *New Guinea* that the main portion of the Pacific Islanders who are at present heathen is to be found. Practically these are the only portions of the Pacific where new foreign workers would find scope for service.

As it would not be expedient to start new missions, we would strongly urge any who wish to volunteer for this portion of the mission field to identify themselves with one or other of the following societies: (1) the Scotch Presbyterian Mission for the New Hebrides; (2) the Melanesian (Episcopal) Mission for the New Hebrides, Banks, Santa Cruz, and Solomon Islands; (3) the Wesleyan Mission (Australasian Conference) for New Britain or New Guinea; or (4) the London Missionary Society for New Guinea.—*Rev. S. J. Whitmee, F. R. G. S. in the Student Volunteer, (British.)*

The Indian Problem.

The Mohawk Indian Conference last year adopted the following platform, stating the creed of its members for the solution of the Indian problem:

"1. That the tribal system be abolisht everywhere as soon as possible, and the Indian incorporated into the citizenship of the States and Territories.

"2. That accordingly Indian agents be dispensed with wherever possible, especially where the Indians have been settled on their own allotments; and that, where it is necessary to retain an agent, preparations be made for his withdrawal in every possible way.

"3. That legislation should protect the Indians against the land-grabber, the gambler, and the liquor seller; and particularly that Congress should pass the liquor bill approved by Commissioner Browning, or some other bill equally stringent. We further recommend that special attention be paid to the subject of marriage and divorce among the Indians, so as to bring their family relations under the laws of the States or Territories within whose bounds they reside.

"4. That the Indian agents should not be removed because of a change of Administration. Further, we commend the admirable methods of the present Superintendent of Indian Education, and we desire that he may be retained to carry out the plans that he has inaugurated.

"5. That appropriations should be made promptly by Congress sufficient to provide for the education of all Indian youth of school age; also, that the Indian schools eventually, and as soon as is expedient be incorporated in the school systems of the several States and Territories, the United States paying the expense of the education of the Indian youth, so long as they are the wards of the nation.

"6. That the work of surveying the reservations should as speedily as possible be completed, so that Indians may be enabled to locate their claims.

"7. That Indians on reservations should not be allowed to connect themselves with shows traveling about the world to exhibit the savagery from which we are trying to reclaim them.

"8. That the anomalous and deplorable conditions in the Indian Territory should be remedied. Convinced that this can be done with justice to all parties, we desire the speedy passage of the Curtis Bill which past the House at the last session, with such modifications only as will promote its efficiency and enable the Dawes Commission to introduce the Indians of the five civilized tribes to the full rights of American citizenship. The utter failure of these tribes to protect the rights of citizen Indians in the tribal property lays upon our Government the obligation to enforce the fulfillment of the trust which the tribal governments assume in behalf of the individual members of each tribe; and the duty of protecting life and property in the territory devolves upon the United States.

"9. That it is of immediate importance that the natives of Alaska be put under the protection of organized territorial law, and be prepared for citizenship.

"10. That coordinate with the work of the Government in providing the best facilities for the intellectual, industrial and moral training of the Indian must be that of the preacher and teacher of religion. We therefore urge all Christian people vigorously to reenforce the work carried on by their missionary societies during this brief transition period, until the Indian shall be redeemed from paganism and incorporated into our Christian life, as well as into our national citizenship."

IV.—EDITORIAL DEPARTMENT.

The Presbyterian General Assembly has at last settled the much-debated question with reference to their new building, by accepting the report of the committee appointed by them in 1896, recommending that the building be retained. This committee is worthy of confidence, and since the assembly has come to an agreement on the subject, it is to be hoped that confidence in the governing board may be fully restored. It is believed that the offices will not only be no expensive luxury to the church, but will be a profitable source of income to the missionary societies.

The insurrection in the Philippines is reported to have been put down. Thus the light of freedom—which in this case, however, might have meant license—has been put out. Priest rule has not blest the islands, which still wait for the true evangelization which the pure gospel brings. Spanish and French rule are ever hostile to Protestant missions, as is illustrated in Cuba, and the Philippine Islands, held by Spain, and in Madagascar, Tahiti, and other islands ruled by France. Mrs. Hutchinson, of California, has recently been refused permission to do missionary work in the Raitea islands of the Tahitian group.

The mission of Dr. Barrows to India has, in many respects, proved eminently successful. He was welcomed, but looked doubtfully upon by some of the missionaries, and was greeted as a champion by the Hindus. His lectures agreeably surprised the former and disappointed the latter. He spoke over a hundred times, and always in unqualified terms upheld the Gospel of Christ as presenting the only way of salvation. He has done much to put Christianity in a better light in the eyes of educated Hindus, and the results, while not yet apparent to any great extent, will doubtless be far reaching and lasting.

The eighth annual closing exercises of the Gordon Missionary Training School, Boston, took place on Thursday, May 20th, at the Clarendon St. Baptist Church. The year's work was well represented by examinations in "Biblical and Practical Theology," and "Exegesis," under Rev. F. L. Chapell, "The Synthesis, History, and Interpretation of the Bible," under Dr. James M. Gray, and "Physiology, Hygiene, and Emergencies," under Dr. Julia Morton Plummer.

The inter-denominational character of the school was evidenced by the fact that its one hundred and thirty-six members represent nearly all of the prominent evangelical denominations.

Some of the graduates are already under appointment for the foreign field—some are to carry the Gospel message into the neglected portions of New England; while others will serve as pastor's assistants, church missionaries, and rescue workers.

The Springfield (Mass.) School for Christian Workers, has recently changed its name to the Bible Normal College. The courses offered are intended to fit men and women for work as Sunday-school and field superintendents, pastors assistants, city, home, and foreign missionaries. The Biblical course is excellent, and other departments are well equipt and calculated to prepare the students for the service before them.

It is getting to be a comparatively common thing for men and women to visit the mission fields, either officially or privately. When this is done by consecrated Christians, the result can not but be a blessing, both to the missionaries and to the visitors. Various organizations, until recently operating almost wholly at home, are now lengthening their cords and setting their stakes in foreign lands. The Christian Endeavors have now thousands of

members in Asia. The Y. M. C. A. is strongly establisht in India, China, Japan, and elsewhere, largely through the visits of Mr. L. D. Willard sometime ago, and Mr. John R. Mott, who has recently returned from his world tour. Mr. Speer's first article from abroad appeared in our last issue, and others of equal interest will follow. He is receiving and transmitting a great blessing by his visits. The Women's Christian Temperance Union has recently appointed Mrs. J. K. Barney, superintendent of penal, charitable, and reformatory work, to be their Eighth "round the world missionary," and she has lately started on her journey. Dr. D. M. Stearns is also on his way around the world to visit his wide parish, which has claimed so much of his attention.

On Easter Sunday, April 18, another faithful servant of the Lord was called to his reward. On that day Rev. James Hall Brookes, D.D., of St. Louis, fell asleep at the age of 67. He had been suffering for several years from the result of a severe attack of grippe, but still continued in active work, speaking and writing. He was a valient champion of the truth, and was so stirred by anything which seemed to him possessing a dangerous tendency, that many who did not come into personal contact with him never knew of the warmth of his heart. Dr. Brookes was born in Pulaski, Tenn., and after years of struggle to obtain an education, entered the ministry. He died in St. Louis, where for thirty-nine years he had been pastor of the Washington Avenue Presbyterian Church. As editor of *The Truth* he taught many in Bible doctrines, and strenuously opposed the evils of the day.

On February 18, at the mission station of the Dutch Reformed Church at Mochuli, near Mafeking, in British Bechuanaland, a sad accident occurred to the missionary there, Rev. William J. Neethling, which has cost him his life. From telegrams received by his family, it seems that after a violent wind-storm, which had damaged the mission church, he went to see what harm had been done to it, when a gable fell and struck him, seriously injuring his back and thigh. He fell asleep in Jesus about three hours after.

This young missionary has had a very short term of service. He went through the theological course at the Theological Seminary of Stellenbosch, Cape Colony, and nine months' medical preparation at the Livingstone College in London. A few days after the tidings of his death were received, was the first anniversary of his ordination in his native town at Stellenbosch. Much sympathy is felt for the sister who accompanied him, and their fellow workers, Miss Retief and Mr. Joubert. Prayer is being offered that his vacant place may speedily and efficiently be filled by a missionary of his Master's own choosing.

The Armenian orphans are the "Wards of Christendom." Their parents were Christian and it is largely through the criminal inactivity of European nations that the children are now without home or the necessaries of life. There is now some opportunity to retrieve the past by caring for the destitute orphans and thereby rescuing them from the horrible fate of being left in the hands of the unscrupulous Turks, and educating them as Christians who shall form the nucleus of a new and nobler generation. Twenty-five dollars a year will suffice to furnish these children with home and instruction for one year, but there are 50,000 of them who need to be cared for. Much relief work has already been accomplisht in the distribution of food and clothing, care for the sick, providing employment, and redeeming girls from the hands of their Moslem captors, but the need is still pressing and the opportunity is great to give help "unto one of the least of these."

The Christian Herald has been doing a most commendable work in raising funds for the relief of the Indian famine sufferers. We know of few men more actively alive to the needs of suffering and sinning mankind than Mr. Klopsch.

We acknowledge as received for Armenian fund: Junior C. E. Soc., Taylor, Texas, through Bernard Garry, 60c.; also, Y. P. S. C. E., Shickley, Nebraska, through O. H. Johnson, $3.85.

Dr. Wm. Ashmore, the honored veteran missionary, of Swatow, China, writes to the Editor-in-Chief under date of March 8, 1897:

Your remark about *Missions being in danger of a collapse* has made a great stir, but a stir that was very much needed. Two of our district secretaries have written about it, and denominational papers have been delivering themselves. They think you are a little somber in your shading, yet every one of these concludes that it *is best to whip up a little.*

Now, I am, myself, quite hopeful, for I am where I see the hand of God among the heathens; I am brimful of buoyancy on that account. Some of the facts of the situation might range themselves a bit differently in my field of inference. Things as I see them here make a bright picture. At the same time, if the question were put to me—*How about Dr. Pierson's fear of a collapse?* I should say too much danger—altogether too much danger. If it were not that we see Christ at the head of his missionary column of the East, I should be appalled. There are drawbacks—distressing drawbacks even to my bright picture.

I am heartily glad you have written as you have done. The peril *at home* is *great*, and the peril, in consequence, out here is great. The big conferences that are being held are not going to touch the difficulty. Our own Baptist conferences, to promote systematic giving, are not beginning to meet the case. They don't go back far enough, nor down deep enough. They do not give a good diagnosis of the complaint. They are prescribing for a disease without having informed themselves just what is the nature of the disease.

This they are all saying, the present state of things is due in a measure to the "apathy of the church," and the "apathy of the pastors," and there they come to a dead halt. That is just where they ought to *begin.* What would we think of a doctor who, because a man has fever, makes a prescription without asking what kind of a fever? What caused the fever? Is it sun fever, or malarial fever, or bubenic fever." Yet our councils of doctors are telling us that there is "apathy" in the church; but never one of them, that I have seen, goes into the *study* of the apathy.

"Apathy"—ἄπαθος—without feeling; no feeling. Now what is the cause of that "no feeling"—Does it arise from ignorance on missions alone? Then one kind of treatment is required. Does it arise from the paralyzing effects of new theology—something bound to be a *curse* to missions, then another element must enter in. Does it arise from a general run-down spiritual condition—the want of real religion? then the treatment must be more radical. A mighty revival is needed.

We are in receipt of the following letter from Mr. Geo. R. Witte, whose earnest appeal for a mission to a neglected part of the Neglected Continent appeared in our May issue, and has already been productive of promising results. The letter reads in part as follows:

Will you permit me to report, with great joy, that my appeal on behalf of the Cherentes Indians has already borne some fruit?

Among the responses was one from a lady in New York, who offers an annual subscription of $200 if the mission is undertaken, and several smaller sums have been promist by different friends, to whose sympathies the singular story of the Cherentes has appealed with strong force.

But what we deem of still more importance is that the article has brought us into touch with a Presbyterian minister in Philadelphia (the Rev. J. Beatty Howell), who has been a missionary in Brazil for nearly 24 years, and who only returned from there last fall. Mr. Howell has had this work among the Indians on his heart for many years, and strongly urged the establishment of a mission among them in several of his annual reports. One of these came to the eyes of a gentleman in England last year, and resulted in an offer by this gentleman to establish a mission at his expense in this very province of Goyaz. Last year the proposition could

not be carried out, but Mr. Howell has volunteered to find out if the offer is still open, and has urged upon me the advisability of joining Dr. Graham in the establishment of the mission as soon as the necessary funds can be obtained.

While this proposal involves an abandonment of my university studies, I can not but feel that the call is of God, and as one medical missionary will be sufficient for the present in the field, I have agreed to go with the Doctor as soon as the way opens.

In the meantime I am endeavoring to become familiarized with the peculiarities and requirements of the field, and I am profoundly imprest with the vastness and importance of the open door, which has thus singularly been set before us. The province of Goyaz in Brazil, where the Cherentes live, is in extent as large as the combined area of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, West Virginia, and Ohio, only Delaware being left out of this immense section of our country.

This whole vast territory does not now contain a single resident Protestant missionary.

We may well stagger at that stupendous fact, and I am reminded of the question that was put to Robert Morrison when he set out for China: "Do you expect to convert China?" He promptly answered: "No; but God will, and can."

Rev. Mr. Howell, who toucht the colonized portion of the state in one of his recent trips, says that he found the people everywhere eager and ready for the Gospel, and that in a journey of over 2,500 miles he was never interfered with by either civil or ecclesiastical powers.

The Indian tribes contained in this one province number upwards of two hundred thousand, and they belong to the *Tapuya* or *Ges* nation, the best developed and most promising of the four great Indian nations by whom Brazil is peopled.

The Tapuya with the *Tupi* were formerly located much further south, in the region of Paraguay, and while there they have doubtless been, to some extent, influenced by the extension of the Jesuit missions of the seventeenth century. One good result of their labors has survived to our day in the *lingua geral*, a peculiar adaptation of Indian language, which is, to some extent, known to all of the 250 Indian tribes of Brazil, and which serves as a common basis of intercourse among them.

As it would be well nigh impossible to translate the Bible into the language of each separate tribe, it will readily be seen that in this *lingua geral* we have a medium, already created and at hand, for the promulgation of the Gospel among these people, another instance where God in His own way has prepared a medium for the spreading of His kingdom, as He did by the Grecian and Roman conquests just before our Savior's appearance on earth.

Nor is the territory as inaccessible as I had previously assumed. Steamboats run from Para some hundreds of miles up the Tocatins river, and from the cataracts, where the steamers stop, the journey inland can be completed by a large kind of canoe. This trip is frequently made by government officials, merchants, and explorers.

Dr. Graham and I both feel greatly encouraged by the responses thus far received, and we hope and pray that still other friends may come forward to enable us to speedily set out on this great mission to the neglected people of this most neglected continent. We commend ourselves to your earnest prayers. Very sincerely yours,

GEO. R. WITTE,
142 Second Ave., New York City.

Attention has been called to the fact that in the January issue of the REVIEW, page 65, the words "and children" should have been omitted. The number of those baptized during 1896 by the Church Missionary Society was 16,000, of whom 7,000 were adults.

Another error is noted on page 56 of the same issue, where it is stated that 3,000,000 in Central Provinces, India, is untoucht.

The population of the Hoshaugabad District at the last census is about 350,000. In this district there are six mission stations, five of them are those of the Society of Friends, and at Harda the Foreign Christian Mission and the American Methodist Episcopal Church have successful work. The F. F. M. A. have been working in this district since 1874.

Subscribers who fail to receive their copies of the REVIEW, or in whose

bills mistakes are discovered, are requested to write immediately to the publishers.

Rev. J. C. Denning, of Narsinghpur, India, in the midst of the famine district, writes in regard to the famine sufferers:

This is the fourth year of short crops here. Many hundreds of fields have not been sown at all this year. The prices of foods have doubled and trebled work has almost ceast, so the people can get nothing to do, except as the government gives relief.

In July we began a poorhouse here, getting funds by subscriptions. The Deputy Commissioner had it in charge. From 200 to 300 people were fed in that way till December 1st. Europeans (we have only 20, big and little, in this place) and natives subscribed. For a long time Mrs. Denning sent a bucket of *kunji* (gruel) twice a day from our own kitchen to the weak and sick in the poorhouse. In Godawara, another town in this district, a similar poorhouse with 550 inmates was started at the same time.

More than a year ago people began to bring their children to me, and ask me to take them, and feed them. But during the past few months this has increast greatly. Some want money for their children. Some say, "take my children and I'll go off and die." The first woman that wanted to sell a child to me, brought a nice girl of 12 and 2 boys younger. She wanted $5.00 for the girls, and thought nobody would buy the boys. She gave me all three for nothing, signing stamped paper releasing all claims. Another woman brought three boys. She said she could not part with the dear baby; I took the other two. A Mohammedan brought his boy the other day to my wife. He said he was a farmer, but his fields had produced nothing, and they both were starving; he had heard that the padri would take children. He had an earnest talk with the boy, the purpose was this: "My son, you know I love you; but I can't feed you; I have nothing. The padri will take you, and feed and teach you. Will you go?" The boy consented, and is now with Rev. Mr. Bruere, in Poona. One day 10 mothers signed stamped papers, giving me their own dear little girls, never expecting to see them again. I have sent 203 children to orphanages in Poona, Bombay, and other places. Many hundreds of people have died of hunger and of diseases (sores, diarrhœa, intestinal gangrene, etc.), induced by starvation. Many a child, many a man, many a grandmother I have seen dying by the roadside. Yesterday morning I went to the railway station at 5 o'clock, to assist Miss Richardson of Bombay, as she was taking away 20 children. Returning home before daybreak, I found a man dead by the roadside.

Since December 1st government is giving aid. About 1,100 are in the poorhouse here; and more than that number in two other poorhouses of the district; and they are increasing rapidly. Last Thursday 200 new ones were admitted in this house here. Thousands more are working on government relief works. People formerly well-to-do are now on charity. A native judge told me yesterday, that probably not one farmer in 10 is able to hold a plow. They are becoming so weak.

We have here in Narsinghpur a boys' orphanage begun 4 years ago, and now have 70 boys. They leave off heathenism when they come in, and learn Christian ways. Many of them are earnest Christians. We teach them the common branches, a great deal of the Bible, and a trade. We would like to take in 100 boys at once, if we could get the means. We have not an inch more room. But there is a Raja's palace just across the street from our school, and it is empty and for sale. It was built 9 or 10 years ago for a boy Raja; he is now of age and does not want to live in it. It is a handsome structure, solid brick, 90 ft. front; 100 ft. long, two stories high in front, has 26 rooms, and would accommodate 100 boys nicely. It is not European nor native in structure, and nobody wants it as a residence, but it would be splendid for a school. The Raja is anxious to sell it, and askt me to buy it for Rs. 8000. I am sure he would take Rs. 6000 ($3,000) for it. We *must* have this building, and also money to support the 100 boys. I don't know where the money is to come from, but God has plenty of it in the pockets of some of His stewards. Now is the time to get the boys. We can get all we want of the choicest, brightest boys. I put in 8 boys yesterday, very fine, bright, little fellows. In ordinary times we can feed and clothe a boy for about Rs. 3 per month. Food is higher now and it costs nearly 4 Rs.

We must have that building. If you can buy it; or help in any way from Rs. 1 to any amount in its purchase, we should be very grateful indeed.

We need support for more boys. If you could support a number, and thus help to save some, body and soul, God would be glorified.

The report of the state of religion in the Classis of Arcot (R. C. in A.) is an encouraging and hope-inspiring document. According to the report, "the year just closed has been the most successful one in the history of the classis." This is the carefully enunciated opinion of missionaries, some of whom have been forty years upon the field. 125 families were added to our churches; 147 persons united with us on confession of faith, and 9 persons who had been suspended, were restored.

Two hundred and thirty-nine children of Christian parents were baptized; 110 adults were baptized, and 485 persons have renounced heathenism and have put themselves under Christian instruction, preparatory to baptism. We have 143 Sunday-schools with 4,809 children, of whom more than one-half are non-Christian.

The contribution of the native churches for the support of their own pastors is also much more than ever before. Their earnings are small, yet several churches are supporting their own pastors without outside help. Many families living on an income of from $5 to $7 a month, contribute one-tenth of their income or even more. This is all the more remarkable since it has taken place in a year when famine has threatened and there has been much suffering.

According to a summary prepared by the A. B. C. F. M., the contributions from Protestants the world over to foreign missions have increast $1,100,000, but with a decrease in the United States of $70,000. Communicants in Protestant missions have increast 64,000. Altogether it is estimated that there are 267 missionary societies, 4,525 stations, 14,037 outstations, 6,336 male missionaries, 5,675 female missionaries, 60,164 native laborers or missionaries, and 1,221,175 communicants. The total income is said to amount to $15,649,243, a very small sum when compared with the figures representing the outlay on intoxicating drink.

The Church Missionary Society needs an income exceeding last year's by 50,000 pounds sterling, to escape debt. Much prayer is now being offered that this result may be realized. This noble society is doing the largest work of any now in the field, and is peculiarly apostolic in method and spirit. It commands universal respect and love on the part of all denominations.

The Nyassa Industrial Mission of British Central Africa, is an interdenominational society, establisht on a Biblical basis, aiming to found self-supporting and self-propagating missionary plantations or centers of industry, so that Christians at home shall not be called upon to support the work. The governing board is in England, Richard Cory, president, Benjamin I. Greenwood, treasurer, and Charles Rudge, secretary. The field of operations is the Shirè Highlands of South Nyassaland, a country healthful and fertile, where the natives are friendly and teachable, but unevangelized. This is something on the plan of Mr. Heli Chatelain's plan for establishing a colony, and one which, we believe, with prudence and perseverance will prove most effectual in the evangelization of the Dark Continent.

The Livingstonia Mission (Free Church Scotland) is making astonishingly rapid progress at Bandawe, Nyassaland, the "hearers" classes numbered at close of last session, 500 men and 1,000 women (more than double); the number of communicants is 120, and of attendants at church, 1,000 and over.

The Peruvian mission has found it advisable to reorganize on a more efficient and definite basis. Dr. Grattan Guinness and the directors of Harley House, London, have become responsible for its management. Lima, Cuzco, and Puno will be the centers of operation from which the work of the evangelization of Peru will be carried on.

Book Reviews.

A History of China.*—No writer on Chinese subjects deserves a hearing more than the author of "The Middle Kingdom," which has been for many years the standard work on this country. The present revival of interest in the "Land of Sinim" has led to a demand for more information in regard to the people, their land, and their history, and the present volume will be gladly welcomed in consequence. Dr. Williams, who was for many years a resident of China, and a close student of the character and history of the Chinese, begins his treatise with some interesting information in regard to the earliest days of legend and myth, and passes on through the various cycles and dynasties, down to the great famine of 1878. Frederick Wells Williams, instructor in Oriental History in Yale University, furnishes an additional chapter on recent events, including the French conquests in Indo-China, the accession of the present Emperor, the recent riots and disasters, the war with Japan, and present day progress in science and civilization. No book is so full of reliable information in regard to the history and progress of the Celestial Empire, and none is more interesting and graphic in its descriptions of the events narrated.

The size and price of this volume will make it more accessible to many than is "The Middle Kingdom"; the closing chapter on recent events also adds to its completeness and interest.

Letters from Armenia.†—The horrors of Armenia and the fiendish character of the treacherous Turk are destined to make a lasting impression upon history and on literature. "The Year of Shame" has already created a markt sensation in England, and the letters of Mr. and Mrs. Harris, written from the very theatre where these tragedies were enacted, cannot fail to stir every heart with indignation against those who perpetrated and those who permitted such deeds, and must move men and women of every creed and clime to deepest sympathy for the sorrowing and suffering victims.

Mr. and Mrs. Harris are not missionaries, and will, therefore, be more readily listened to by some who are prejudiced against the noble men and women of that calling. The letters are from visitors in a strange country to friends at home, and do not indulge in extravagant and untrustworthy tales of horror and suffering, but simply recount what was seen or gathered from reliable witnesses. The Turk is treated with fairness, and the general moderate and impartial tone of the letters is noticeable, yet what is narrated is described with a sympathetic and graphic touch which thrills and moves as does no other account which we have seen.

We should be glad if every one indifferent or antagonistic to the cause of missions and of Armenia could read these letters—they could not long remain unconvinced of the worthiness of the workers and the work. Not only are the scenes of the massacres described, and the condition of the people, but the methods of relief and the character of the missionaries and their work. The illustrations and map give an added attraction, which is acceptable, but is not needed to make this volume painfully interesting.

* A History of China, Historical Chapters from "The Middle Kingdom," by the late S. Wells Williams, LL.D., with a concluding chapter on recent events by Frederick Wells Williams. Charles Scribners' Sons, New York. $2.00.

† Letters from Armenia, by J. Rendel Harris and Helen B. Harris. Fleming H. Revell Co. $1.25.

Books Received.*

Short History of Christian Missions.—By George Smith, LL.D. 5th edition, revised. Hand-books for Bible classes, by Dr. Dods and Dr. Whyte. T. and T. Clark, Edinburgh.

Missions of the Society of the M. E. Church.—By J. M. Reid, D.D., revised and extended by J. T. Gracey, D.D. Maps and illustrations. 3 volumes. Eaton & Mains, New York.

Twenty-six Years of Mission Work in China.—By Grace Scott, illustrated. Hodder & Stoughton, London.

Een Jaar ap Reis in Dienst der-Zending.—By F. Lion Cochet. J. A. Wormser, Amsterdam.

Charles Force Deems.—An autobiography and memoir prepared by his sons, Rev. Edward M. Deems and Francis M. Deems, M.D. Fleming H. Revell Co. $1.50.

Religious Life in Germany as seen in the State and the Church. By Edward F. Williams, DD. Fleming H. Revell Co. $1.50.

Thoughts from the Mount of Blessing. By Mrs. E. G. White. Pacific Press Publishing Co., Oakland, Cal. 75c.

*These books have not yet received acknowledgement in these pages. We reserve them for a more extended notice in future.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

JAPAN.

—Mr. Valentine Chirrol, in his "Far Eastern Question," quoted in the Annual Report of the C. M. S. for 1895–6, remarks, in speaking of the short passage from Japan over to China: "It is like passing from night into day, from an atmosphere laden with the oppressive odor of decay into one charged with the ozone of exuberant vitality. On the western shores of the Yellow Sea, the traveler has left behind him a countless agglomeration of human beings which no homogeneity of race, language, or religion has availed to weld together into a nation, a cumbersome and corrupt bureaucracy, which barely contrives to keep the ponderous machinery of government moving in the well-worn ruts of time-honored abuses, and a central authority, loose and shiftless at the best, and now distracted to the verge of utter helplessness and imbecility. On its eastern shores he lands amongst a people whose national vigor has been strung to the utmost highest point of tension by a strenuously centralized administration, which itself responds in complete sympathy of intellect and heart to the touch of enlightened and resolute rulers. Alone amongst all Asiatic nations, Japan seems to have realized in its fullest sense the modern conception of patriotism, such as we understand it in the West. In China the eyes of even the best among the living generation are hypnotized by constant contemplation of the dead past; in Japan, all eyes are straining towards the future. On the one hand, the chaos of misrule, corruption, and ignorance; on the other, a rigid discipline based on an individual sense of duty and an innate love of order. In China an almost universal tread downwards into the common slough of despond; in Japan a combined effort to level upwards. In both countries the lower classes are patient and industrious; but, whilst in China what remains to them of the fruits of their industry, after they have been squeezed by their rulers, is too often squandered in opium-smoking and in an insensate passion for gambling, thrift is the rule in Japan. In both countries they are easily governed, but in China there is the dull unreasoning resignation of the overworkt beast of burden, in Japan the ready acquiescence of a bright and light-hearted people, instinct with the joyousness of life."

Again: "Japan is a nation of hero-worshippers, undiscriminating, perhaps, at times in the objects of its worship, but always accessible to the highest forms of emotion. The enthusiasm of the army for the first time called out for active service, was only equalled by the enthusiasm of the people for the army. The warlike achievements of a campaign conducted on the most approved principles of modern science represented in the eyes of the Japanese, but the natural evolution of those feudal virtues which fired the imagination of their ancestors, and had even formed the favorite themes of their poets. There was not a hamlet in the most secluded country-side, which did not thrill to every episode of the war, and deck itself out in all the bravery of bunting and triumphal arches to welcome back its own small contingent of battle-stained warriors. Even the bearers and coolies, the humblest of non-combatant camp-followers, had their share in the joyful home-coming. In China I had seen the

wretched soldiers, dismist with a mere pittance from the colors, begging and bullying their way home to their distant provinces. In Japan, I saw the whole population of a small village in the hills of Hakona turn out to struggle for the gratuitous honor of taking in a batch of invalided soldiers, who had been sent up from the hospitals of Tokyo, to recruit their strength in the more bracing air of the mountains. The one explosion of savage revenge provokt at Port Arthur by the atrocities which the Chinese had committed upon their prisoners, should be remembered mainly as the solitary exception to the rule of rigid discipline maintained throughout the rest of the campaign, and against it may well be set off the friendly relations universally establisht between the conquerors and the peasantry of the Chinese districts which they occupied, and the security enjoyed throughout Japan by the Chinamen who elected to remain on there during the war."

The Times remarks, as quoted in the same report: "The Japanese have not allowed the cares of war and diplomacy to interfere with the national exhibition, which it is their practice to hold every four years. As the date for the exhibition came round this spring, it was duly opened, notwithstanding the other engrossing subjects which have occupied the minds of the nation and of its rulers. It says much for the many-sided energy, which seems to be one of the most striking characteristics of this remarkable people, that the display of arts and industries, which followed so hard upon the exertions and the anxieties of the war period, was brilliantly successful. The interesting account of what was to be seen last summer in the buildings at Kyoto, which we publish to-day, bears witness to the astonishing progress already accomplisht by Japan in the most varied branches of industry. . . . It has been observed that at one period in the Italian Renaissance every product of human activity, from the walls of a fortress to the note in the margin of a manuscript, bore the impress of the sense of beauty stirring in all men's minds. We seem to be witnessing a similar phenomenon in Japan. The same sense of fitness which quicks the eye and the hand of the Japanese designer, as he creates his wonderful fabrics in porcelain or silk, appears to direct the worker in ruder materials to adapt exactly the right means to his end. He, too, is an artist, with an artist's sense of beauty and an artist's pride in his work. 'Art and industry,' observes our correspondent, 'go hand-in-hand in Japan; they are inseparable.' There is little or no bad workmanship, and the Japanese has a natural abhorrence of the 'cheap and nasty'—perhaps in part because prices are so low that he can command the cheap and good."

The Japanese, who are not troubled with much ponderousness either of body or mind, have the capacity, apparently beyond any other nation of the world, of projecting themselves into any form of activity or of character which they may think desirable to assume. They had determined to wage their war with China according to all the principles of western science and of Christian humanity. They carried out both purposes marvelously, aided by the absolute discipline and obedience to command, which is the very nature of the Japanese. Is this humanity now inrooted henceforth and persistent in the national character, or is it the fruit of a special effort, likely to disappear when that effort is relaxed? Some point to the atrocities at Port Arthur as proof that the terrible provocation given there by the Chinese provokt a momentary self-forgetfulness in the Japanese, and that their horrible retaliation exhibits more nearly their underlying selves. But how will that agree with the unquestionably milder tone of Japanese administration generally, as compared with the Chinese? The same unfriendly critics point to the accumulating reports of unnamable and

continuing atrocities in Formosa. The Japanese, they say, are Mongolians, and where they are not on their best behavior, they are quite as cruel as the Mongolian Turks. Let us hope that the terrible reports from Formosa will soon be disproved, although, if they should be establisht, they would only show that the Japanese have not yet risen above the level of English humanity in Ireland under Elizabeth, or of Spanish humanity in the Netherlands under Alva. As Christians we ought to be at least so far in advance of them.

Islam.

The Rev. Edward Sell, quoted in the *C. M. Intelligencer*, remarks, that according to true Mohammedan law the Turkish Sultan can not be the calif. It must, legitimately, always be an Arab, of Mohammed's own tribe, the Koreish. The practise, which has of late become more usual in India, of offering prayers in the mosques, might, it appears, be legally forbidden. Outside of the calif's own temporal jurisdiction, such prayers should be offered for the ruler of the land, that is, in India for the empress. Mohammedanism, indeed, hardly contemplates that any considerable body of Moslem shall live under the government of a non-Moslem ruler. Mr. Sell goes on to say:

"In thus casting doubt on the legality of the claim made by Turkish sultans to the Khalifate of Islam, I do not deny that the law of Islam requires that there should be a Khalif. Unfortunately for Islam, there is nothing in its history parallel to the conflict of Pope and Emperor, of Church and State. 'The action and reaction of these powerful and partially independent forces, their resistance to each other, and their ministry to each other, have been of incalculable value to the higher activity and life of Christendom.' In Islam the Khalif is both Pope and Emperor. Ibn Khaldun states that the difference between the Khalif and any other ruler is that the former rules according to divine, the latter according to human law. The prophet in transmitting his sacred authority to the Khalifs, his successors, conveyed to them absolute powers. Khalifs can be assassinated, murdered, banisht, but so long as they reign, anything like constitutional liberty is impossible. It is a fatal mistake in European politics and an evil for Turkey to recognize the Sultan as the Khalif of Islam, for if he be such, Turkey can never take any step forward to newness of political life."

F. F. Adessey, in the *Intelligencer*, speaking of the great Mohammedan university at Al Azhar, at Cairo, says:

"Theology and science are almost one at Al Azhar. The Koran is the standard both of religion and of grammar, and it is quite as much a sin to break one of the rules of grammar as to tell a lie. Thus to the student of Al Azhar his language becomes part of his religion, and he would almost as soon think of changing his native tongue as of changing his faith. It is one of the commonest reproaches used against a Christian in this country that he does not know Arabic, not having studied at Al Azhar. In a sense it is true, as none are so bound to the letter of the Koran as the Sheikhs of Al Azhar, even their everyday language being in consequence different from that of ordinary men—a kind of stilted book talk. The axiom with which the student at Al Azhar begins his work, and which dominates his whole university course, is that the Koran is infallible. He is not allowed to question the truth of its statements in theology or science, and whatever will not agree with it must be rejected. As it was written to meet the special local circumstances of the inhabitants of Arabia in the seventh century, the result upon the student may be imagined. Instead of his university course enlarging his ideas, it tends to cramp and cripple them, until he becomes a narrow-minded

bigot like his teachers, the uncompromising opponent of all enlightenment and progress. And let no one think that the study of the Koran tends to produce a favorable inclination towards Christianity. On the contrary, the student at Al Azhar learns to believe that the Christian Gospels have been corrupted, that Christ was never crucified, and that Christianity is the great hindrance to the progress of the true religion—Islam.

"The influence of such a university on the Moslem world is terrible to contemplate. The spiritual teachers of Islam are, for the most part, men to whom the Spirit is nothing, the letter everything, and wherever they go, they must hinder the progress of Christianity and true civilization."

The Jews.

Archdeacon Sinclair, quoted from "R. R. R.," in *Jewish Missionary Intelligence*, admirably says: "With regard to the Jews, what we need is more love, affection, brotherliness, kindness. We must make the transition easier for the Hebrew. He must no longer live in isolated and unassimilated masses in the midst of an unsympathetic Gentile population, but become one of us in nation, heart, and association. Thirty-one years is but a short time for the Hebrew to have forgotten the disabilities and suspicion from which, during long centuries, he suffered. We must not treat each individual Hebrew as if he personally and of his own deliberate device had rejected Him whom we believe to be the Messiah. Nineteen centuries of un-Christlike treatment and of national concentration have made it almost impossible for him to share our faith.

"He has been thrown back upon himself, and he has not thought of Christianity as even a possibility. By far the larger number of Hebrews in our country know absolutely nothing about Christians, except that they pass their lives amongst large populations who bear the name of Christian, but who are no recommendation to any faith whatever. We must try to persuade the Hebrews that it is worth their while to inquire about this strong inalienable belief of ours that the Messiah did come nineteen hundred years ago. How is it that, whereas there are in the population of the world eight millions of Hebrews, there are no less than three hundred and ninety-three millions of those who agree with the Hebrews in accepting the Holy Scriptures of the Old Testament as the Word of God, but also believe that the Messiah was that marvelous person born of a Hebrew mother, Jesus of Nazareth? Ought they not, as patriotic Hebrews, to look with an earnestness which they direct to no other subject, into the history of that character, so unique in His influence, who has added no less than three hundred and ninety-three millions of believers to the adherents of the Old Testament Scriptures, and whom those three hundred and ninety-three millions believe to have been Him of whom the Law and the Prophets continually spoke?

"Thirdly, we ought as Christians to take much more trouble than we have taken hitherto in supplying them with short, clear, and succinct statements in their own language of the reasons for our own belief. These ought to be accessible to every one of the ninety-two thousand in this country, and part of their familiar literature, and our religion teaches us every item and precept of theirs; and as they are living in the midst of us who have so much and of such incalculable importance in common with themselves, it is not too much to ask that also in their turn they should try to understand our principles, our beliefs, our reason, and our hope."

Miscellaneous.

—Since 1872, the C. M. S. missionaries, from 225, have risen to 671; native Christians from 100,000 to 217,000; communicants from 20,000 to 58,000.

—"Our lay-schools lay claim to religious neutrality. This too often transforms itself into irreligious hostility." *Le Missoinnaire*, (Dec. 1896.) This is not true of the Swiss Republic alone.

—Of all German Socicties, says the *Calwer Missionsblatt*, the Rhenish has in the last ten years made the greatest advance, 68 to 111 missionaries; from 54 to 74 stations, 68 to 156 out-stations; 29,974 to 60,144 Christians.

—"M. Coillard has been visiting the Waldensian valleys, and has given an interesting account of his visit in the *Journal des Missions Evangeliques*. 'In 1881, at the time of my first visit to the valleys,' he writes, 'there was but little interest there in missions.' The late M. Meille, the severest pastor of Priour, said to me: 'Ah, if only a missionary current could be created!' Well, God has created this current. He has warmed hearts, awakened consciences, opened the purses of poor and rich. Fathers and mothers have not hesitated to bring their Isaacs to the altar. Since that time these churches, which are certainly not rich, have sent nine of their sons and daughters to the mission-field, seven of whom have gone to the Zambesi. I find young men and young girls burning with impatience to enroll themselves amongst us; and I see fathers and mothers rejoicing, and feeling themselves honored that God is claiming their offspring.'"—*The Chronicle.*

—The great historian, Edward A. Freeman, says of the Turks, that they have never governed well, and that they have never governed ill, that they have simply never governed at all. They remain to this day what they were five hundred years ago, a vast camp of brigands entrencht on the soil of Europe. To talk of patriotism as applied to them is to make a scandalous misuse of words.

Dr. Cyrus Hamlin has had a long life, but we will venture to say that the most humiliating task that has ever come to him was the necessity of breaking on the wheel that human butterfly, F. Hopkinson Smith. He has done it thoroughly, however. We understand also that Mr. Richard Harding Davis has added a few finishing strokes. There is no question of the gentlemanliness, nay, of the kingliness of the Turks. The very sound of their language reveals that. But the time is gone by in Christendom when kingliness entitled a man to massacre some fifty or sixty thousand human beings, and then be extolled for it by adoring sycophants.

English Notes.

BY JAMES DOUGLAS.

The meetings held at Exeter Hall on April 29th and 30th were attended as well as ever, and the Baptist Missionary Society gratefully owns that God has shown more manifest tokens of His divine approval of the work done for Him.

There is now no debt at all in the society, and the income has increased to the amount of £5,000 that of the previous year, the total amount raised during the year being £76,000, out of which £11,000 was devoted especially to the special relief of the famine sufferers in India.

Although prosperity marks this year from a financial point of view, all the missionaries taking part in the meetings point out the still almost unoccupied tracts of country as yet totally dark, and urge the pressing need for yet more service as well as more money. The work is necessarily limited because the workers are few; those who are laboring see and feel how small is the portion which they can do, and realize the truth of the Master's word, "The harvest truly is great, but the laborers are few;" and pray with sincerity and earnestness that He may see fit to send more "laborers into the harvest."

China Inland Mission.—One of the main items of interest in "China's Millions" now to hand, is a graphic ac-

count of itinerant work, during the past five years, on the Si-gan plain; and the results as shown in the number of mission stations dotted over an area of some 12,000 English square miles. This large tract of country contains twenty principal towns. Si-gan the capital, with its half a million inhabitants, and a great number of smaller towns, villages, and hamlets. "The earliest journeys," says Mr. Bland, one of the pioneer workers, "were necessarily taken with a view to spy out of the land;" and, as his narrative shows, to pave the way for occupations by meeting prejudice with patience and overcoming evil with good. Through accessions to the pioneer force by the arrival of the first contingent of Scandavian friends and others, the work presents now a bright contrast to the early days of five years ago. Closer contact with the people, and more frequent visits have gradually disarmed suspicions; and, by the blessing of the Lord, fourteen towns are now open for residence, each a mission station, and evangelistic center. Without being sensational, the account shows the gain accruing from faith as evidenced in patient and persevering well-doing.

It is reported in the current number of "China's Millions" that quite recently forty-one converts have outwardly shown their faith in the Master by Baptism. Many others are waiting to make this avowal of their religion, and surely this will result in China being evangelized by her own people, for none can so fully enter into the difficulties and hindrances which come in the way to prevent the Chinese people coming to the faith of Jesus Christ, as can the Chinese people themselves.

Mrs. Scott has just written a most interesting book on "Twenty-six Years of Missionary Work in China," which shows with remarkable clearness the pleasure and the pain, the blessings and the troubles of work among the Chinese. Mrs. Scott concludes her book by saying: "The dark places of the earth are still habitations of cruelty; and yet the missionary's life is one of surpassing joy; for who has ever tasted a delight more intense than that of seeing souls born into the kingdom? And, perhaps, no country has given larger results for the amount of labor bestowed than China."

Central Africa.—The Board of this Society recently welcomed the Rev. D. P. Jones, of Central Africa, and Dr. Eliot Curwen, of Peking, who have returned home on account of failure of health. Mr. Jones stated that the past year had been a very unhealthy one in Central Africa; but as regards the work of their mission they had every reason for encouragement and deep gratitude. The congregations numbered between 700 and 800 every Sunday, and there were from 150 to 200 children in the schools.

Dr. Curwen (who was accompanied by Mrs. Curwen), spoke cheerfully of the outlook in China, having found a knowledge of the Gospel among all grades of society. The Chinese themselves, he described as agnostics, and as having no hope of reformation from within themselves.

—Amoy Congregational Union.—In connection with the Forward Movement of this Union, the work of native missionary enterprise is now extended as far as Ting Chow Fu, which lies on the mainland due west of Amoy, and is only reacht by a long road journey of more than 200 miles over a mountainous country. The dialect here is utterly unlike the Amoy dialects. A river runs through the city, but it is hardly navigable in its upper reaches, for which reason, together with the lingual difficulty, the city and district have been left very much alone. The Rev. Frank P. Joseland, who, in company with Mr. Johnson, of the Scottish National Bible Society, has prospected the region, instances a number of hopeful points about the work there; and, among others, the friendliness and open-heartedness of the people, and their superior education, so many being able to read,

so that the hearers soon learn the hymns, as also to read the Bible intelligently. Another point is that work among the women is facilitated by their large feet, and the ease with which they can get about and come to the services. Mr. Joseland solicits prayer in behalf of the native pastor and his band of preachers and colporteurs, and that the young churches may grow in numbers and in godliness, as also that the promise of the Forward Movement to send a doctor and a missionary to superintend the work may soon be fulfilled.

—*Baptist Missionary Society.*—Writing from Shansi, North China, the Rev. Herbert Dixon says: "I am just returned from a visit to Hsin Cheo, and I have had the joy of baptizing the first two converts there, who have stood firmly during eighteen months' probation, and have shown much growth in grace. At Tai Chou we have waited four years, and have now baptized six, but those six are real, earnest Christians." Mr. Dixon gives a brief account of several men whose hearts God seems to have toucht, and who are in attendance at the service—one, that of a flour merchant, who is strongly opposed by his father, and who, in addition to this, finds the ridicule and cursing he meets amongst business men very hard to bear. Another case is that of a man of considerable wealth, who tries in his way to make the villagers understand the Gospel, and who is a regular attendant on Sundays. It is believed, if the truth should take hold of him, that he will come out boldly.

—*Yakusa, Upper Kongo River.*—Albert E. Wherreft has early fallen at his station, which he reacht in October last. Educated at Bristol College, his great ambition was to serve God in Africa; but with no more than three months of active service, for which he had given six years of special preparation, he has been called to his reward. The Rev. David Carter, one of his intimate companions, writes: "There are hundreds of hearts that will be saddened by the news of his death, and not least among these will be the very many who have been led to the Savior through our friend's instrumentality."

THE KINGDOM.

—Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

—The treasurer of the Relief Fund in Turkey has received $50 from Foochow, mostly from the Epworth Leaguers of the Methodist mission and the Christian Endeavorers of the American Board, and the Church Missionary Society. In sending it they say: "We are far separated, but we want the Christians of Turkey to know that many earnest prayers go up to the throne of grace from China on their behalf."

—The *Outlook* calls attention to the unselfish life of a royal oculist, Duke Charles Theodore of Bavaria, a brother of the Empress of Austria. But his wife also, the Duchess Maria Josepha, and her daughter, Marie Gabrielle, devote the greater part of their time to the care of the three eye hospitals of the Duke, one of which is at Munich, one at Meran, and the third at Tegernsee. In most of his operations the Duke is assisted by his wife and daughter, the latter being thoroughly skilled and trained nurses. They enter perfectly into the spirit of the Duke's philanthropic work, and are adored by the patients. Their costume, when nursing, is a simple black dress with collar, cuffs, and big apron of blue and white striped linen. Rising early, every morning at seven o'clock, the three may be found at the bedside of a patient. The Duke has already more than 3,000 successful cataract operations to his credit. Even anarchists and dynamiters could scarcely object to an aristocracy of that stamp.

—A much larger proportion of native Christians give a tenth of their income into the Lord's treasury than we, and make far greater sacrifices to do so. It may be true that those who compose the Christian community of Asia or Africa have not the temptations to spend money that assail us at every turn. Their homes are simple, their dress is scanty, and the illustrated monthlies, the fascinating books, the candy shops, and the flower stands are not constantly bewitching the dimes and quarters out of their pocketbooks. We are the victims of an insatiable, luxurious civilization. At every wedding I attend, I am amazed to see the new and ingenious devices to bring the recipient of bridal gifts into bondage to things. Our lovely homes are often so overcrowded with senseless bric-a-brac that one sighs for the severe simplicity of a Japanese interior. Not only the native Christians but those who worship false gods, put us to shame in the matter of giving. Rather more than a year ago I stood in the new Buddhist Temple at Kyoto, and saw the two hundred and fifty highly polisht monoliths of Keyaki wood, which no ordinary fiber of rope was strong enough to move. Then the Japanese women offered their most precious personal possession, their glossy and abundant black hair, to be coiled into strands which could bear the strain of these massive pillars, which were to adorn the temple of their god Buddha. So numerous were offerings of long tresses that at last the priests had to give out the word that no more would be accepted.—*Mrs. Joseph Cook in Life and Light.*

—One of the English magazines contains a letter from Archbishop Wake to missionaries Ziegenbalg and Gründler, in India, dated from "Our residence of Lambeth, January 1st, 1719," one hundred and seventy-eight years ago, which shows he was ahead of his age in appreciation of the work of missionaries. He wrote: "Let others gain titles and honors for which they have neither gone through trouble or danger, but lived perhaps in idleness, or in the common profession amongst Christians, but you will gain both a lasting fame in time, and a great reward in eternity, for you have labored in the vineyard which you yourselves planted in faith. You have made known the Name of Christ amidst innumerable dangers and difficulties, you have assembled a congregation where His Name was before unknown, and you have faithfully remained by it to support it. I consider that your lot is far higher than all Church dignities. Let others be prelates, patriarchs, and popes; let them be adorned with purple and scarlet, let them desire bowings and genuflections; you have won a greater honor than all these, and when that day comes when the great Shepherd shall reward His sheep, each one according to his work, a far more magnificent recompense will be given to you, for you shall be taken into the holy company of the prophets, evangelists, and apostles, and shall with them, shine like suns amongst the stars for ever."

—Look here, upon this picture, and on this, taken from the *Indian Witness*, one of the very best papers coming from mission lands. How strange that the encouragement comes from within the pale of heathendom. While the chief ground for solicitude centers in the Christian churches of Great Britian and America: "It is a striking and remarkable fact that, at a time of unprecedented prosperity and the largest promise in foreign mission fields, several of the more important missionary societies should be seriously embarast by lack of adequate funds in prosecuting the work they have undertaken. Speaking for India, we may confidently assert that not a missionary in the empire but believes that the position of Christian missions is stronger and more encouraging in every respect to-day than it has ever been

since Carey flung his banner to the breeze a century or so ago. If it may not be strictly true of all parts of the land that the people are positively eager and hungry for the knowledge of God, it is absolutely true that in almost every place there is a most gratifying readiness to hear of Christ and to be instructed regarding the religion revealed in the Christian Scriptures. There is unlimited access to the youth of both sexes, Christian literature is everywhere in fair demand, the moral superiority of Christianity is being more and more widely acknowledged, and thoughtful minds are remarkably open to truth. It is a situation to thrill the heart of Christian heralds with profund gratitude and joy. But here is the stern, deplorable fact; the resources available to enable the missionary force to take advantage of these divinely-created opportunities are wholly inadequate, with little immediate hope of a change for the better. This is particularly true of American societies. The financial stringency of the past couple of years has told seriously on the missionary exchequer. Considerable reductions and extensive retrenchment have had to be made on the right hand, and on the left. All know what a retrogressive step means in India, how hard it is to regain lost ground. We wish we could feel certain that the home churches realized the gravity of the situation. Most careful perusal of the religious papers of the home lands fails to assure us that missionary authorities are at all alive to the importance of thoroughly and speedily arousing the Christian hosts to take prompt and vigorous action to avert serious loss, if not disaster. Our missionary boards and secretaries and bishops have a tremendous responsibility upon them. Failure now means a burden of crippled energies and arrested development for a generation to come.

—As a result of the labor bestowed in Formosa by 2 missionary families, at the end of 25 years are found 97 churches with 4,899 members, 90 native evangelists, and native contributions amounting to $5,000 annually.

—An article in an American missionary periodical calls attention to the inconsistency of which some theorists at home are guilty in insisting on technical evangelism alone, pure and simple, for the foreign work. In the home land the Church approves and sets in motion enormous aids to her evangelists, along what may be termed secular lines. Her evangelistic giants, like Spurgeon and Moody, give large attention to orphanages, training schools, and other benevolent institutions. The Church is hard at work day and night supplementing the direct preaching of the Gospel by the establishment of hospitals, asylums, refuges, homes, reformatories, colleges, publishing houses, etc., etc. These are all regarded as indispensable to the best type of Christian civilization. Indeed, without them a true Christian civilization can not be thought of. Not without reason is it askt: Why should any, in their zeal for technical evangelism, or exclusive evangelistic work, deny the foreign mission field those powerful aids which the most favorably-circumstanced Christian communities of the West consider essential to the development of the best type of Christianity?—*Indian Witness.*

—Brooklyn has a curiosity in a policeman and evangelist combined. For nine years he has filled both these positions, working twelve hours daily on the force, and as many of the other twelve as his strength will allow he gives to preaching, Bible reading, caring for the sick and poor and helping the unfortunate. The police authorities give him the fullest commendation as an exceptionally faithful, conscientious, and efficient officer.

—The good work that is being done among Bohemians in the United States is an outgrowth of the work of the American Board in Austria; and now comes an interesting fact showing the

interrelation of these two branches of work. The Bohemian Mission Church in Cleveland, having a membership of 170, almost all of them poor people, has just made a contribution to the American Board of $77.45, while another Bohemian church, in Silver Lake, Minn., numbering 87 members, almost all of them farmers in very moderate circumstances, has forwarded over $50 for the relief of the sufferers in Armenia. These Bohemian Christians are reflecting great credit both upon the mission in Austria, from which they sprang, and upon their spirited leaders in this country. — *Missionary Herald.*

—Rev. J. F. Chaffee, of Minnesota, at the recent meeting of the Methodist missionary committee, gave a very striking illustration on the subject of missionary giving: "The average member of our church gives less than one cent a week for the spread of the Gospel in the world. What amazing parsimony! My brethren, if you will pardon the homeliness of my illustration, take a hen. If you should take a hen and consecrate her to this service so that her time and attention might be turned this way, she could give larger results in the way of money than does the average member of our church. For, do you not see, it is a bad time for eggs when they are not worth a cent apiece, and no man would keep a hen that would not lay more than one egg each week. Even on that calculation, which is without doubt against the hen's part in what she could do and the commercial value of her product, 2,700,000 hens would give annually a reliable income of $1,350,000. That would pay all the money we shall appropriate at this meeting, and the debt besides, in a single year. Oh, I wish we had the hens! I should like to listen to their cackle. There would be something in it, at least an egg, which would market better than some people's shouting with nothing to back it up."

—Rev. Colin Valentine went to India as a medical missionary in 1861, and was six weeks making the journey in a bullock cart from Calcutta to Beawar in Rajputana. He says: "The inhabitants of that part of India were a simple aboriginal people, without any systematized form of religion or worship, until these were introduced among them *by a British officer*, who built temples for the Hindus, and stockt them with idols, also mosques for the Mohammedans—all this at the *expense of the East India Company!*

—Rev. John H. Barrows, while recently in Palestine, wrote thus in the *Interior*: "I was distrest to find, from wide inquiry, that the Ben Oliel Mission among the Jews is entirely unworthy of confidence and support. Like so much else in Jerusalem it deserves to be stigmatized as a fraud. Good people in America should no longer be deceived by representations which those who are on the ground know to be untrue. Christian men of conscientious carefulness, who right here in Jerusalem have for years watcht this thing, deeply regret that well-meaning Christians far away should be hoodwinkt and cheated into giving money for a work that is not done, for a mission which the Christian workers of Jerusalem repudiate."

—"Relics of the garments of the Holy Virgin will be exposed in the Chapel of the Seminary during the whole of this month." Even so doth a Quebec paper inform us. We dwellers in "the States" are duly grateful for this, as also for all valuable intelligence; and we confess to such dense ignorance as not to have been aware that any portions of the wardrobe of the ancient woman referred to were still visible and tangible.

UNITED STATES.

—It is an interesting fact that the new Chinese minister at Washington is a Christian man, a member of the Church of England. His suite nearly

all speak English, and one of them, who it is expected will be Consul-General, belongs to a well-known Christian family in Hongkong. A letter in *The Christian Advocate* says that Minister Wu Ling Fan was educated in London, and called to the English bar in 1877. Viceroy Li Hung Chang became imprest with his ability and selected him as his legal adviser. He was afterward made director of Chinese railroads, and was connected with the negotiations for peace with Japan. While in San Francisco, on his way to Washington, he attended a reception given by all the Christian Chinese in the city, gave a fine address in English and one in Chinese, and especially reminded his hearers of the fact that they owed much to the missionaries for their interest in them at the time when there was no Chinese diplomatic representation in this country.—*Independent.*

—In the 73 years of its existence the American Sunday-school Union has founded 100,000 schools, from which 6,000 churches have sprung. Last year it started 1,600 Sunday-schools, and during that time 108 churches developt from schools which previously had been opened.

—The American Bible Society is in sore straits for funds, and says: "The shrinkage in the gifts of the living, and the falling off of legacies at the same time, make it imperative to inform the friends of the Society, and all indeed who count upon its co-operation in the evangelization of the world, that the appropriations announced for the current year, already exceeding $100,000, can not be paid, nor can the Society's work in foreign lands continue, unless, either directly or through the societies enrolled as auxiliary, contributions are made to its treasury on a scale greatly in advance of the last two years. The expenditure for benevolent work during the year closing on the 31st of March exceeded the receipts by $77,291. The expenditures for two years have been $156,051 more than the receipts.

—The annual report of the New England Watch and Ward Society, just made, says: We know no reason for changing the statement we made in our report a year ago, viz.: "In our opinion there is neither a faro bank, a roulette game, a lottery office, nor a pool-room in Boston." This is a condition which exists in no other great city, a condition which we were told fifteen years ago by the police could never be secured, and to attempt which would be only to do harm.

—In many localities the saloons could not exist a day against the active protest of the Roman Catholic authorities. Would that all of them would take the firm stand of the Roman Catholic archbishop of Boston and his 170 priests, who have just petitioned the State legislature to pass a law forbidding the sale of liquor in any public park or pleasure-ground of Massachusetts.

—Eight denominations are doing Christian work in Utah, with these figures representing a portion of the results: 42 mission schools, with 80 teachers and 3,635 pupils; 115 Sabbath-schools, with 7,653 scholars; 84 ministers, 98 churches, and 5,101 members.

—The sixteen Southern States are to-day paying as much for the public schools as the British Parliament votes every year for the public school system of the British Islands—between $20,000,000 and $30,000,000. Since the war the South has expended $250,000,000 of its own money for education, and $75,000,000 of it for the education of the colored people.

—The Presbyterian Church, South, expended last year about $150,000, and has no debt. Its mission work is in Mexico, Brazil, Africa (Upper Kongo), China, Korea, and Japan. The missionaries number 150, of whom 58 are ordained, with 36 native preachers, and 98 other native helpers. To the churches 508 were added, making a total of 3,156

members. The 25 schools have 726 pupils. In the hospitals and dispensaries 38,219 were ministered to.

—Lewis Crozer, who lately died near Chester, Pa., in his life-time gave large sums to benevolent objects. Crozer Seminary was often remembered in his benefactions. By his last will he gave $250,000 for the establishment in Chester of a free library, and $500,000 for a Homœopathic Hospital, with a Home for Incurables attacht.

—The probating of the will of Judge Benjamin R. Sheldon, who died at Rockford, Ill., lately, reveals the fact that among his bequests is $100,000 to Williams College, while the Hampton (Va.) Institute also receives $100,000. He was for eighteen years on the Supreme Bench of Illinois, and served for more than forty years on the bench in that State.

EUROPE.

—**Great Britain.**—The Church of England reports the number of its communicants as 1,840,351, with 13,688 ministers. The total voluntary contributions for every purpose last year was $28,725,240, which is $500,000 less than for the year previous. The following are the figures given for the Nonconformist denominations in England and Wales: Wesleyans, 529,786; Congregationalists, 406,716; Baptists, 316,569; Primitive Methodists, 196,628; Welsh Calvinistic Methodists, 147,297; United Methodist Free churches, 79,657; Presbyterians, 69,632; Methodist New Connection, 33,932; Bible Christians, 27,506.

—The London City Mission is said to be the only organization in that metropolis which for sixty years has carried on evangelistic work by the union of Churchmen and Nonconformists. The committee consists of an equal number of members of the Establisht Church and of Nonconformists, all laymen. It has an income of about $300,000 a year, derived chiefly from subscriptions, donations, and legacies. Once a year all the missionaries—not far from 500—meet for the Lord's Supper, alternately in a Nonconformist and Church of England place of worship. One of the principles of the mission is that all the agents should be *bona-fide* workingmen. The mission cooperates with churches of all denominations and aims to have converts brought, so far as possible, into connection with some church, the choice of the particular church being always left to them. Missions to special classes are an important feature. There are 127 special missionaries working among bakers, cabmen, omnibus and tramcar men, canal boatmen, Chelsea pensioners, coachmen and grooms, dockmen, cattle drovers, factory employés, firemen, gasmen; Welsh, French, Germans, Italians, Spaniards, Asiatics, Africans, Jews; foreign sailors in the docks; navvies, railroad men, post-office employés, the police, landlords and customers in public houses, servants in hotels and clubs, soldiers, theater employés, gypsies, scavengers; and the inmates of hospitals, workhouses, infirmaries, and common lodging-houses.—*Independent.*

—A munificent London Churchman, who prefers to remain anonymous, has just made a gift to the Church Missionary Society in the form of stock valued at $150,000. The interest of the fund is to be available for the general purposes of the society.

—The Aged Pilgrims' Society has for its object the regular and permanent help of Christian aged poor. Its operations extend to all parts of the United Kingdom! Since the establishment of the society 6,420 persons have been assisted, and £265,000 distributed. The expenditure was £13,000 last year.

—The British Syrian Mission received last year an income of £5,200, with 15 women missionaries, 4 of whom gave their services without payment. There were 100 native teachers and Bible women trained in their institution at Beirut. Miss Butcherd at Damascus gave over £500 a year to the mission, besides her time and work.

—The Wesleyan Missionary Society reports for last year: Chapels and preaching places, 2,322; missionaries and assistants, 370; catechists, teachers, and other agents, 2,859; local preachers and Sunday-school workers, 5,841; church members, 44,573; on trial, 9,695; children attending Sunday and day schools, 88,542. The total income for the year was £127,858, which fell short of the expenditure by £834.

—In January, 1890, there were 125 missionaries holding British degrees or diplomas, but since that date the number has increased to 239.

The Continent. — The Moravian Church issues a call for funds, wherewith to procure a new mission ship to take the place of *The Harmony No.* 4, or the tenth vessel used for the Labrador Mission since 1770. At least $35,000 are required, and more if steam is used.

—The Western Alliance of Young Men's Christian Associations in Germany, numbering 400 centers and 25,000 members, celebrates next year the fiftieth anniversary of its foundation. It has purchased at Elberfeld a valuable site, and is erecting thereon a handsome Alliance building, in which, among other things, the journals and various publications of the Alliance will be printed.

—In the German Empire during the period from 1890 to 1894, 18,804 persons severed their connection with the Protestant State Church, while 23,607 came from other churches. Of these converts 2,088 were from Judaism; 17,002 from Roman Catholicism; and 4,517 from other churches. During this time the Protestant State Church lost to Judaism 61 persons; to Roman Catholicism, 2,794; and to other communions, 15,944. The gain of the Protestant Church from Judaism is notable—2,027 members to offset a loss to Judaism of 61 members. In Prussia 14,045 Roman Catholics became Protestants, while the transfer of Protestants to the Roman Catholic Church was only 1,467 members.

ASIA.

—India. Few persons whose vision is bounded by "the four seas" know how cosmopolitan Indian races are becoming under the colonizing influence of the British. Sikh soldiers from the Punjab are a permanent element in the police of Hong Kong and other Chinese coast cities, as well as in the Straits Settlements of Singapore, in Mombas, Uganda, and other East or Central African towns. Indian emigrants in Natal and other parts of South Africa are said to number 100,000. In Mauritius there is a large population of Indian coolies, the Lahore Tract and Bible Society has sent large cases of Christian books to that island, and also to Demerara in the West Indies. At Baku on the Caspian Sea there were, at any rate till recently, Hindu traders to be found, and in all the nearer parts of Central Asia they abound. All these are quite independent of the many Lascars, or Mohammedan sailors, chiefly from Western India, who man the ubiquitous ships of the P. & O. and other great steamship companies.—*Church Intelligencer.*

—The average annual income of the Indian population, taking rich and poor together, does not exceed 27 rupees per head, that is, about 2 cents a day. This was the official estimate of Lord Cromer when finance minister of India. The failure of a single harvest causes death from hunger, not only by thousands and tens of thousands, but by hundreds of thousands and millions. This utter helplessness arises from the fact that the ryots possess no reserve store, either of money or food. They not only possess nothing, but the great mass of them possess much less than nothing, being devoid of credit and hopelessly in debt to the money lenders. In the earlier days in India almost every ryot [husbandman], how-

ever poor, had an underground store of millet put away, enough to keep his family for a year or two. If these little stores now existed, people would not die from the loss of one harvest. But they are now impossible, being swept away by the bailiffs in execution of the decrees of the civil courts which Great Britain has set up in the rural districts.—*London Chronicle.*

—There are 1,000 native Indian preachers, Hindu, Parsee and Mohammedan, in India.

—Whose eyes will not flash fire?" So asks a Cawnpore Mohammedan magazine, indignant at the "mission witchcraft"—the special mission being the S. P. G. Cawnpore work. "There are mission schools," says the alarmed Mohammedan writer, "in no less than five of the city wards, in which Mohammedan girls receive Christian teaching. All the teachers work with real interest and zeal, and so successful have their efforts been that no less than 350 Mohammedan thresholds have been crosst by their unhallowed feet, in which 441 women are taught such work as is suited to zenana life, and secretly instructed in the Christian religion. What true Mohammedan can hear of these things and retain composure? Whose eyes will not flash fire? These dear, innocent girls have given up their books of religion, and, handed over to mission workers, are being shown the road to hell. For shame! for shame!" —*Presbyterian, London.*

—Dr. Murdoch, of Madras, the great worker in India for good literature, is pushing claims for physiology in the university education of India. He rightly thinks that it is more important for the Indian student to see the danger of living with an open sewer running under his floor, the cruelty of marrying his children at an immature age, and the impolicy of exhausting the soil of his fields by disregarding the principles of chemistry, than that he should discriminate in respect to the dramatic qualities of the Mysteries or the Moralities, or tell how Shakspere knew Geeek mythology.

—The battle-ground was around the water standpipe in one neighborhood of Kolhapur City, and the quarrel concerned the right to a general use of the water. Progress seems to have won the day, for now Christians freely fill their jars from the same standpipe as their high-caste neighbors.—*Woman's Work for Woman.*

—It seems to me well within the facts to estimate Dr. Barrows's services as the most important single recent event in the interest of Christian missions in India. First, he could authoritatively correct, as no other living person could do, the misapprehension that the Parliament of Religions meant a lowering of the Christian standard and Christian purpose in America. Secondly, he had a unique and unprecedented opportunity for securing a thoughtful hearing to the Christian message. Third, he presented that message in a masterly way; in a historical way, in a spirit of sympathy with whatever truth may be. —*Rev. Robt. A. Hume.*.

—Swami Vivekananda passes. Nothing succeeds like success. There is no telling what he may attain to in due time. His Indian admirers are making the most of him, and doing what they can to advance him to honor. The simple graduate (in the second class) of the General Assembly's Institute, of this city, who used to act in religious dramas at the house of the late Babu Keshab Chundra Sen, is now in a fair way to be apotheosized. At Ramnad he was presented with an address which commenced as follows: "To His Most Holiness, Sri Paramahamsa Yathi Rajah, Dikvija Kolahala, Sarvamatha Samprathiparma, Parama Yogeeswara, Srimat Bhagavan Sree Rama Krishna Paramahamso Karakamala Sanjatha, Rajadhiraja Sevitha, Sree Vivekananda Swami; May it please Your Holiness." The address, pitcht in a high Oriental key, of course, congratulates him on "having convinced the cultured au-

diences in Europe and America that Hinduism fulfils all the requirements of the ideal of a universal religion, and adapts itself to the temperament and needs of men and women of all races and creeds!" Famine may be abroad in the land, but India will not suffer from a famine of Swamis, while such magnificent opportunities offer to ambitious, ready-tongued gentlemen of the Babu Norendra Nath Dutt ilk, to become veritable religious heroes on such meager capital, with such marvelous ease, and at such a trifling cost to everybody.—*Indian Witness.*

China.—He is a prefect in Kansu, the province west from Shensi, in which there has been rebellion and great distress. Last year he—the prefect of Sinning—loaned the China Inland Missionaries in the city some grain, then to be bought only at famine prices. The missionaries were leaving the city for some months last summer, and they went to the yamen to repay the loan. They could not get corn to buy, the scarcity not having abated; so they offered the prefect the price of the quantity he had lent them. He refused to take the money, telling them to wait until the new grain comes in, which will be much cheaper, and then to repay the loan in kind; a saving to the missionaries of three to four taels. He asked if they had straw and bran and peas for their beasts; they said they had. "Well," he said, "anything you want, just tell me, and I will get it for you." "Is not this kindness from an official?" the missionary asks. "I am sure we have need to be thankful! He always recognizes us on the street. We were able to return a little of his kindness by giving him eye medicine."

—Any reader of the imperial edicts regularly issued at Peking, will be much imprest with the evidence that idolatry is thoroughly ingrained into the Chinese national life, as well as the social. Here is a sample of this. "Jen-Tao-jung, acting director general of the Yellow river in Honan, reports that all is quiet at present on the river in his jurisdiction, and that the year now closing has been free from any great casualties caused through the overflowing of the embankments and dykes in Honan, and declares his thankfulness for the protection of the gods. We are also thankful for the mercies shown by the river gods, and now desire to show it by sending ten sticks of great Tibetan incense to Jen Tao-jung with the command that he shall take them and personally lay them at the altars of the river god and offer them on our behalf to that divinity."

—M. Imbault Huart, the French consul at Canton, says: "The first of the non-official Chinese newspapers appeared at Shanghai thirty years ago, and was succeeded by two papers started at Tien-Tsin and Canton by Europeans, who, however, only lent their names to the lettered mandarins, who were their real proprietors and conductors. Chinese papers are now read in the most distant parts of the empire, and the Shanghai *News*, which has for the last 7 years publisht an illustrated weekly supplement, has a circulation of 12,000.

—This city of Si-gan, in the northwestern Chinese province of Shensi—the city outside which stands the famous tablet commemorating the Nestorian missions of the 7th and 8th centuries—there is again, after so long an interval, a Christian church. The Si-gan Church is now so far developt that, like our own mission churches, it has a monthly magazine. In the first number, just issued, there is an essay on Heaven, written by a Chinese Christian. He quotes Rev. xxi. 18, and then proceeds to speak of the New Jerusalem in a realistic fashion, which is interesting. "All the cities in the world are made either of earth, brick, stone, or wood. Whoever heard of a city made of silver or of gold? Or who would tile a pagoda or a temple with golden tiles? If a person saw (such a thing)

he would think, what an enormous outlay before such a thing could be done! But in this city, not only are the houses roofed with gold, even the whole city is made of choice gold; and the very streets are paved with it."

—The increasing demands on the Presbyterian mission press at Shanghai are one index of an awakening interest among the Chinese in western literature of a high order. Here is a single instance: One man from the anti-foreign and exclusive province of Hunan visited Shanghai during the past year, and subscribed for 120 copies of the *Review of the Times* in Chinese. The issues from this great press establishment are given in the report just received as 500,000 copies, and over 46,000,000 of pages for the year under review. Nearly 30 different Bible societies and missionary organizations look to this press for assistance in furthering their far-reaching operations. Such are the constantly growing demands upon it as to the quality and quanity of its work, that it is under the necessity of frequently adding the latest and best of press appliances from Europe, and of increasing its working force.—*Church at Home and Abroad.*

—It will be 50 years on the 15th of the coming April, since 2 men sailed from Boston as our pioneer Methodist missionaries to China. The jubilee celebration of that event will be observed with enthusiasm in that country, and many there and more at home will recall and study with gratitude the growth of our Chinese mission work, now almost half a century in existence. Even our children know the story of the trials, the long and tedious discouragements, the waiting for fruit, that were required of our heroic pioneer representatives in that field. It was 10 years before a single conversion occurred; now we have in that country the Foochow and the North China annual conferences, the Hinghua mission conference, the Central China and the West China missions, including about 16,500 members and probationers, with scores of native preachers and workers, and with a great plant located in strategic centers, and including schools, hospitals, chapels, and the foundations for a university.—*Central Christian Advocate.*

—A missionary writes: "When we lunched, A Kün ate with us; one of the women said to her, "It has not been a month since you were afraid to eat their food." A Kün has made more progress than just to lose a little heathen superstition; she kneels with us at family worship, and when we repeat the Lord's Prayer she joins us, as she has committed that to memory. It is about as hard for the heathen to bow to the true God, as for the unconverted of the home-land. Our cook first sat during prayer; by and by he stood up; next he sat flat on the floor; at length he came to his knees. He has been with us five months. He helps sing and joins in repeating the Lord's Prayer, and we frequently hear him reading the Bible in his room. The Chinese always read aloud.

AFRICA.

—To our African geographical dictionary we gratefully welcome the introduction of so convenient a term as that of "Nigeria," in substitution for the unwieldy designation hitherto descriptive of the Royal Niger Company's possessions in the Dark Continent. The agglomeration of pagan and Mohammedan states brought, by the exertions of the Company, within the confines of British rule has increasingly, of late, vindicated its claim to consideration as a territory in lack of a suitable title. To one of these states, the interesting, but comparatively little-known kingdom variously designated as Boussa, Barbar, or Borgu, lying west of the Nigerian plateau, we would draw attention as one which has successfully withstood those encroachments of the Mohammedan power to which their neighbors have succumbed. —*Church Missionary Intelligencer.*

—Our mission in West Central Africa has received communications from Mr. Coillard, of the French Evangelical mission on the Zambesi, saying that on account of the rinderpest in South Africa there seems to be no way for the French society to answer the urgent call for supplies for the missionaries on the Zambesi, except by sending in goods by way of Benguella and Bihé. The present proposal is to send in something like 50 loads of goods, and Mr. Coillard asks the aid of our missionaries at Bailundu and Bihé in expediting the caravan into the interior. This is a long route to the Zambesi, but at present it is believed to be the most feasible.—*Missionary Herald.*

—It is a sad thing the Bishop of Zululand should have to describe racial prejudice at Eshowe, as he does; "We have built a small church here at Eshowe, which has cost us about £1,000. Black and white will not worship together (perhaps I should say white will not worship with black people) in this country, and so we shall be compelled to build a small native church as well—of course, the whole thing is utterly and entirely wrong. I hope that by degrees the difficulty may be overcome, but I am afraid it will be a very long time before it is. We can not, however, be satisfied until it is. Of course, the language is a difficulty at present. The existing wall of prejudice is too strong to knock down. The only thing to do, I think, is to try and undermine it by the teaching of our Lord. Personally I can not see what else can possibly remove the prejudice."

—The South African General Mission was formed in 1894 by a combination of the Cape General Mission and the Southeast Africa Evangelistic Mission. Rev. Andrew Murray, of Wellington, is the president, with an executive committee in South Africa and a council in London. It works on undenominational lines among the Europeans, natives, and Jews in South Africa. It has work not only in Cape Colony but in the Transkei, Pondoland, Basutoland, Swazieland, as well as at Johannesburg and other points. The organ of the mission is *The South African Pioneer*.

—Great importance is properly attacht to the decision of the Transvaal Volksraad to repeal the Transvaal immigration law. A meeting was held to discuss the answer to be made to the dispatches of the British Secretary of State for the Colonies, Mr. Joseph Chamberlain, who demanded a repeal of the law. The law was repealed; but it is explained this step was taken, not because it was a breach of the London convention, but because it was distasteful to neighboring states. The Transvaal attorney tendered his resignation in disapproval of the repeal. This action of the Transvaal Government, it is said here, clearly indicates a backdown upon the part of President Kruger and the Volksraad, and renders the chances of war remote. It is the most important concession yet made by the Transvaal, and removes the chief cause of friction not only between the Transvaal and Great Britain, but between Cape Colony and the Transvaal.

—At last slavery has been abolisht in Zanzibar. On April 6th the Sultan issued a decree which abolishes the legal status—incredible as it sounds, we have actually been enforcing plantation slavery in the islands ever since we took possession of them—but provides that rights over concubines shall remain as before, unless freedom is claimed on the ground of cruelty, the women being treated as wives. Compensation is to be awarded for slaves legally held, and if Zanzibar is unable to meet the expenditure, help is to be given by England. The clauses as to compensation are said to have made the Arabs receive the decree without discontent, and there is reported to be no probability of resistance.

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